

Precious
R E M E D I E S
Against
Satan's Devices.

O R,
S A L V E for } Believers } S O R E S.
 &
 Unbelievers }

Being a Companion for those that are in Christ, or out of Christ; That slight, or neglect Ordinances, under a pretence of living above them; That are growing (in Spirituals) or decaying; That are Tempted, or Deferred; Afflicted, or Opposed; That have Assurance, or that want Assurance, &c.

By THOMAS BROOKS, a willing Servant
unto God, and the faith of his People, in
the glorious Gospel of Christ, at
Margarets, Fish-Street-bill.

The Fourth Edition Corrected and Enlarged.

Put on the whole Armour of God, that yee may be able to stand
against the WILES of the Devill, Ephes. 6. 11.

L O N D O N: Printed by M. Simmons, for John Hancock,
and are to be sold at the first Shop in Popes head-
Alley, next to Cornhill. 1658.

William Battey &
His Book

God give him Grace
in it to look and not
to look but understand
for learning is better
than House and Land
when House and

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Apr 20, 1935

The Epistle Dedicatory.

To his most deare and
precious ones ;

*The Sons and Daughters of
the most High God, over whom
the Holy Ghost hath made
him a Watchman.*

Beloved in our dearest Lord ;



*CHRIST, the Scrip-
ture, your own Hearts,
and Satans Devices,
are the same prime
things that should be
first and most studied and searched;*

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If a Minister had as many eyes as *Argus*, to watch; as many heads as *Typhus*, to dispose, and as many hands as *Briareus* to labour, he might finde employment enough for them all.

if any cast off the study of these, they cannot be safe here, nor happy hereafter. 'Tis my work as a Christian, but much more as I am a watchman, to doe my best, to discover the fullnesse of Christ, the emptinesse of the Creature, and the snares of the great deceiver; which I have endeavoured to doe (in the following discourse) according to that measure of grace which I have received from the Lord God once accepted a handfull of meale for a sacrifice, and a gripe of Goats haire for an oblation: And I know that you have not so learned the Father, as to despise the day of small things.

Beloved, Satan being fallen from light to darknesse, from felicity to misery, from Heaven to hell, from an Angell to a Devill, is so full of malice and envy, that he will leave no meanes unattempted, whereby he may make all others eternally miserable with himselfe; he being shut out of Heaven, and shut up under the chaines of darknesse till the judgment of the great day, makes
use

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use of all his power and skill, to bring all the Sonnes of men into the same condition, and condemnation with himselfe. Satan hath cast such sinfull seede into our soules, that now he can no sooner tempt, but we are ready to assent; Hee can no sooner have a plot upon us, but he makes a conquest of us; if hee doth but shew men a little of the beauty and bravery of the world, how ready are they to fall downe, and worship him.

What ever sinne the heart of man is most prone too, that the Devill will helpe forward. If David be proud of his people, Satan will provoke him to number them, that he may be yet prouder.

If Peter be slavishly fearfull, Satan will put him upon rebuking and denying of CHRIST, to save his own skin. If Ahabs Prophets be given to flatter, the Devill will straightway become a lying Spirit in the mouths of four hundred of them, and they shall flatter Ahab to his ruine. If Judas will be a Traytor,

2 Sam. 24;

Mat. 16. v. 23.
Ch. 26. 69. ult.

1 Kings 22.

John 13. 2.

The Epistle De Flattery.

Act 5. 3.

Prov. 30. 9.

Satan will quickly enter into his heart, and make him sell his Master for money; which some Heathens would never have done. If Annanias will lye for advantage, Satan will fill his heart that he may lye (with a witnesse) to the Holy Ghost. Satan loves to saile with the wind; and to suite mens temptations to their conditions; and inclinati-
on; if they be in prosperity, he will tempt them to deny GOD; if they be in adversity, he will tempt them to distrust GOD; if their knowledge be weak, hee will tempt them to have low thoughts of GOD; if their conscience be tender, he will tempt to scrupulosity; if large, to carnall security; If wee be bold-spirited, he will tempt to presumption; if timorous, to desperation; if flexible, to inconstancy; if stiff, to impenitency, &c.

From the power, malice, and skill of SATAN, doth proceed all the foule-killing Plots, Devices, stratagems, and Machinations, that be in the World. Several Devices he

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he hath to draw soules to sinne, and severall Plots hee hath to keep soules from all holy and heavenly Services; and severall Stratagems he hath to keepe soules in a mourning, staggering, doubting, and questioning condition.

He hath severall Devices, to destroy the great, and honourable; the wise, and learned; the blinde, and ignorant; the rich, and the poore; the reall, and the nominall Saints, &c.

One while he will refrain from tempting, that we may thinke our selves secure, and neglect our Watch; another while he will seem to flye, that he may make us proud of the victory; one while he will fixe mens eyes more on others sinnes, then their owne, that he may puffed them up; another while he will fixe their eyes more on other graces then their owne, that he may overwhelm them, &c.

A man may as well tell the Stars, and number the sands of the Sea, as reckon up all the Devices of Satan; yet those which are most considerable, and

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and by which be doth most mischief to the precious soules of men, are in the following Treatise discovered, and the Remedies against them prescribed.

Beloved, I thinke it necessary to give you and the world a faithfull account of the Reasons, moving me to appeare in Print, in these dayes, wherein we may say, there was never more writing, and yet never lesse praising, and they are these that follow, &c.

1 Reason

First, Because Satan hath a greater influence upon men, and higher advantages over them (having the winde and the hill as it were) then they thinke he hath, and the knowledg of his high advantages, is the high way to disappoint him, and to render the soule strong in resisting, and happy in conquering, &c.

2 Reason.

Your importunity, and the importunity of many other precious Soules of Sion, hath after much striving with G O D, my owne heart, and others, made a conquest of
me

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me, and forced me to doe that at last, which at first was not a little contrary to my inclination, and resolution, &c.

The strange opposition that I met with from Satan, in the study of this following Discourse, hath put an edge upon my Spirit, knowing that Satan strives mightily, to keep those things from seeing the light, that tend eminently to shake and breake his Kingdome of darknesse, and to lift up the Kingdome, and glory of the Lord Jesus Christ, in the souls and lives of the Children of men, &c.

Its exceeding usefullnesse to all sorts, ranks, and conditions of men in the world; here you have salve for every sore, and a Plaister for every wound, and a Remedy against every disease; especially against those that tend most to the undoing of soules; and the ruine of the State, &c.

I know not of any one, or other that have writ of this Subject; all that ever I have seene, have

3 Reason.

Pirates make the strongest & the hottest opposition against those vessels that are most richly laden: So doth Satan that arch Pirate, against those Truths that have most of God, Christ, and Heaven in them.

4 Reason.

5 Reason.

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have only toucht upon this string,
which hath been no small provocation
to me, to attempt to doe something
this way, that others, that have
better heads and hearts, may be the
more stirred to improve their Talents,
in a further discovery of Satans De-
vices; and in the making knowne
of such choise Remedies, as may
enable the soules of men to triumph
over all his Plots and Stratagems,
Etc.

6 Reason.

I have many precious friends in
severall Countries, who are not a
little desirous, that my penne may
reach them, now my voyce cannot.
I have formerly beene, by the helpe
of the mighty God of Jacob, a weak
Instrument of good to them, and
cannot but hope, and believe, that
the LORD will also blesse these la-
bours to them, they being (in part)
the fruit of their desires and prayers,
Etc.

7 Reason.

Lastly, not knowing how soone
my Glasse may be out, and how
soone I may be cut off by a hand
of death, from all opportunities of
doing

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doing further service for Christ, or
your soules in this world, I was wil-
ling to sow a little handfull of spiritu-
all seed among you; that so, when I
put off this earthly Tabernacle, my
love to you, and that debt renew-
brance of you, which I have in my
soule, may strongly engage your
wittes and spirits, to make this Book
your Companion; and under all
externall, or internall changes, to
make use of this heavenly salve, which
I hope, will by the blessing of the
L O R D, be as effectuall for the heal-
ing of all your Wounds, as their look-
ing up to the brazen Serpent, was
effectuall to heale theirs that were bit,
and stung with fiery Serpents. I
shall leave this Book with you, as a
Legacy of my dearest love, desiring
the L O R D to make it a far greater,
and sweeter Legacy then all those car-
nall Legacies are, that are left by the
high and mighty ones of the earth,
to their nearest and dearest relati-
ons, &c.

Beloved,

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Beloved, I would not have affection carry my pen too much beyond my intention ; therefore only give me leave to signifie my desires for you, and my desires to you, and I shall draw to a close.

My desires for you are, That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love : May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height : And to know the love of Christ that passeth knowledge ; that ye might be filled with all the fulnesse of God. And that ye might walke worthy of the Lord unto all pleasing, being fruitfull in every good worke, and increased in the knowledge of God, strengthened with all might according to his glorious power, unto all patience, and long suffering with joyfulness. That ye doe no evill. That your love may abound yet more and more in Knowledge, and in all Judgement.

Ephes. 3.

Vers. 17.

Vers. 18.

Vers. 19.

Coloss. 1. 10.

Vers. 11.

2 Cor. 13. 7.

Phil. 1. 9.

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ment. That yee may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ. And that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the worke of Faith with power. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ. And that you may be eminent in Sanctity; Sanctity being Zions glory, that your hearts may be kept upright, your judgements sound, and your lives unblamable. That as you are now my joy, so in the day of Christ you may be my Crown; that I may see my labours in your lives, that your conversation may not be earthly, when the things you heare are heavenly, but that it may be as becomes the Gospel. That as the Fishes which live in the salt Sea, yet are fresh; so you, though you live in an uncharitable world, may yet be charitable and loving. That yee may
like

Verf. 19.

2 Thel. 1. 11.

Verf. 12.

Pfal. 93. 5.

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like the Bee, sucks Honey out of every Flower; That yee may shine in a Sea of troubles, as the Pearle shines in the Skie; though it grows in the Sea; That in all your Trials, you may be like the stone in Thracia, that neither burneth in the fire, nor sinketh in the water. That yee may be like the Heavens; excellent in substance, and beautifull in appearance; that so you may meet me with joy, in that day, wherein Christ shall say to his Father, Lo, here am I, and the children that thou hast given me.

My desires to you are, That you would make it your businesse to study Christ, his Word, your own Hearts, Satans plots, and Eternity, more then ever; that ye would endeavour more to be inwardly sincere, then outwardly glorious; to live, then to have a name to live. That ye would labour with all your might, to be thankful under Mercies, and faithfull in your places, and humble under Divine Apperancees, and fruitfull under precious

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precious Ordinances; that as your
meanes and mercies are greater
then others, so your account be-
fore God may not prove a worse
then others. That ye would pray
forme who am not worthy to be
named among the Saints, that I
may be a precious Instrument in
the hand of Christ, to bring in ma-
ny soules unto him, and to build
up those that are brought in, in
their most holy faith: and that
Utterance may be given to me,
that I may make known all the
wil of God. That I may be sincere,
faithful, frequent, fervent, & con-
stant in the work of the Lord, and
that my labour be not in vaine in
the Lord: That my labours may
be accepted in the Lord, and his
Saints, and I may daily see the
travell of my soule, &c.

But above all, pray for me, that
I may more and more find the po-
wer and sweet of those things up-
on my owne heart, that I give out
to you and others: and that my
soule be so visited with strength

B

from

2 Cor. ii.

23, 24, 25, 26,

27, 28.

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from on high, that I may live up fully, and constantly to those truths that I hold forth to the world; and that I may be both in Life and Doctrine a burning and a shining light; That so, when the Lord Jesus shall appear, I may receive a Crown of glory, which he shall give to me in that day, and not onely to me, but to all that love his appearing, &c.

For a close, remember this, that your life is short, your duties many, your assistance great, and your reward sure; therefore faint not, hold on, and hold up in wayes of wel-doing, and heaven shall make amends for all.

I shall now take leave of you, when my heart hath by my hand subscribed that I am,

Your loving Pastor under Christ,
According to all Pastoral affe-
ctions and engagements
in our dearest Lord.

THOMAS BROOKS.

A WORD

TO THE

READER.

Dear Friend !

SOLOMON bids us buy
the Truth, but dares not tell
us what it must cost, be-
cause we must get it, though
it be never so dear ; we must love it
both shining and scorching ; every
parcell of truth is precious, as the fl-
lings of gold ; we must either live
with it, or dye for it, as Ruth said
to Naomi, Whither thou goest, I
will go, and where thou lodgest,
I will lodge, & nothing but death
shall part thee and me, so must gra-
cious spirits say, where truth goes, I

B 2

will

Prov. 23. 23.

Muli amant
veritatem lu-
centem, oderunt
redarguentem.

Ruth 1. 16, 17

A Word to the Reader.

*Si veritas est
causa discordia,
morì possum ta-
cere non possum.*
Jerome.

Psalm, 119.
111.

Matth. 5. 18.

Veritas vincit.
Truth at last
Triumphs.

will goe, and where truth lodges, I will lodge, and nothing but death shall part me and truth. A man may lawfully sell his House, Land, and Jewels, but truth is a Jewel that exceeds all price, and must not be sold. 'Tis our Heritage; Thy Testimonies have I taken as an Heritage for ever; 'tis a Legacy that our fore-fathers have bought with their bloods, which should make us willing to lay downe any thing, and to lay out any thing, that we may with the wise Merchant in the Gospel, purchase this precious Pearle, which is more worth then Heaven and Earth, and which will make a man live happily, dye comfortably, and reign eternally.

And now if thou pleasest, read the Worke, and receive this counsell from mee.

First, Thou must know that every man cannot be excellent, that yet may be usefull. An Iron key may unlock the doore of a golden Treasure, yea, (*ferrum potest quod aurum non potest*) Iron can doe some things that Gold cannot, &c.

Second'y,

A Word to the Reader.

Secondly, Remember, 'tis not hasty reading, but serious meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soule. 'Tis not the Bees touching of the Flower that gathers Honey, but her abiding for a time upon the flower, that draws out the sweet. 'Tis not he that reads most, but he that meditates most, that will prove the choicest, sweetest, wisest, and strongest Christian, &c.

Thirdly, Know, that 'tis not the knowing, nor the talking, nor the reading man, but the doing man, that at last will be found the happiest man; If you know these things, blessed and happy are you, if you doe them. Not every one that saith Lord, Lord, shall enter into the Kingdome of Heaven, but he that doth the will of my father that is in Heaven. Judas called Christ Lord, Lord, and yet betrayed him, and is gone to his place; ah! how many Judases have we in these dayes, that kisse Christ, and yet betray Christ; that in their words professe him, but

'Tis a Law among the Perses in India, to use premeditation in what they are to doe, that if it be bad to reject it, if good, to act it.

John 15. 14.
Matt. 7. 21.

'Twas a good saying of Justin Martyr, N. n. in verbis sed in factis religiosi a religione constant.

A Word to the Reader.

The Heathen
Philosopher
(Seneca) liked
not such as
are (*semper
vixit*) always
about to live,
but never be-
gin.

God loves
(saith Luther)
Curistas, not
Quaristas, the
Runner, not
the Question-
ner.

Pacunius hath
an elegant
saying, I hate
(saith he) the
men that are i-
dle in deed, and
philosophical in
word, &c.

in their work deny him; that bow
their knee to him, and yet in their
hearts despise him; that call him Je-
sus, and yet will not obey him for
their Lord.

Reader, If it be not strong upon thy
heart to practice what thou readeſt, to
what end doſt thou read? to encrease
thy owne condemnation? If thy light
and knowledg be not turned into pra-
ctice, the more knowing man thou art,
the more miserable man thou wilt be
in the day of recompence; thy light &
knowledg will more torment thee then
all the Devils in hel. Thy knowledge
will be that rod that wil eternally laſt
thee, and that Scorpion that will for
ever bite thee, and that worm that wil
everlaſtingly gnaw thee; therefore
read, and labour to know, that thou
mayeſt do, or else thou art undone for
ever. When Demosthenes was asked
what was the first part of an Orator,
what the second, what the third? he
answerd, action; the same may I say,
if any should aske me what is the first,
the second, the third part of a Chri-
stian? I must answer, action; as that
man

A Word to the Reader.

man that reads that he may know ; and that labours to know, that he may doe, will have two Heavens; a heaven of Ioy, Peace, and Comfort on earth, and a Heaven of glory, and happinesse after death.

Fourthly, and lastly, if in thy reading thou wilt cast a serious eye upon the Margent, thou wilt finde many sweet and precious Notes, that will often-times give light to the things thou readeest, & pay thee for thy pains with much comfort and profit; So desiring that thou mayst finde as much sweetnesse and advantage in reading this Treatise, as I have found (by the over-shadowings of Heaven) in the studying and writing of it. I recommend thee to God, and to the word of his grace, which is able to build thee up, & to give thee an Inheritance among them which are sanctified. And rest.

Acts 20. 32.

Reader,

*Thy Soules servant in every
office of the Gospel,*

THOMAS BROOKS.

and that he may
be able to do so
and that he may
be able to do so
and that he may
be able to do so

and that he may
be able to do so
and that he may
be able to do so
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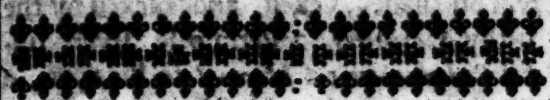
and that he may
be able to do so
and that he may
be able to do so
and that he may
be able to do so

Ad 203

Index

The following is a list of the names of the persons who have been named in the foregoing pages of this book.

THE END OF THE FIRST VOLUME



PRECIOUS
REMEDIES
 Against SATANS
DEVICES.

2 CORINTH. 2. 11.

*Least Satan should get an advantage
 of us : for we are not ignorant
 of his Devices.*



IN this fifth Verse, the Apostle
 shewes, that the incestuous
 person had by his incest sad-
 ded those precious soules
 that God would not have
 sadden : Soules that walk sinfully are Ha-
 zards to the godly, and draw many sighes
 and teares from them. *Jeremy* weeps in
 secret for *Juda's* sins, and *Paul* cannot
 speak of those *Belly-Gods* with dry eyes,
Phil.

*Karawarquis-
ay qbas' ari-
Zw.*

*Pfal. 119. 136.
158.*

*Acts and Mor.
fol. 1392.*

*Doleat & de
dolore gaudet.
Jerome.*

*Phil. 3. 18. And Let's righteous soule
was burthened, vexed, and racked by the
filthy Sodomites, 2 Pet. 2. 7. 8. Every sin-
ful Sodomite was a Hamael to his eyes, a
Hadadrimmon to his heart. Gracious
soules use to mourn for other mens sins as
well as their own, and for their soules and
sins, who make a mock of sin, and a jest
of damning their owne soules. Guile or
grief is all that gracious souls get by com-
munion with vain soules.*

In the sixth Verse, he shewes, that the
punishment that was inflicted upon the in-
cestuous person, was sufficient, and there-
fore they should not refuse to receive him,
who had repented, and sorrowed for his
former faults and follies. 'Tis not for the
honour of Christ, the credit of the Gospel,
nor the good of soules, for Professors to
be like those bloody wretches, that burnt
some that recanted at the stake, saying,
that they would send them out of the
world whiles they were in a good mind.

In the 7, 8, 9, and 10 Verses, the Apo-
stle stirs up the Church to forgive him, to
comfort him, and to confirm their love
towards him, lest he should be swallowed
up with over-much sorrow, Satan going
about to mixe the detestable darnel of de-
speration, with the godly sorrow of a pure
penitent heart. It was a sweet saying of
one, *Let a man grieve for his sin, and then*

joy for his griefe; That sorrow for sin that keeps the soule from looking towards the Mercy-seat, and that keeps Christ and the soul asunder, or that shall render the soul unfit for the communion of Saints, is a sinful sorrow.

In the 11 Verse, he layes downe another reason to worke them to shew pity and mercy to the penitent sinner, that was mourning and groaning under his sin and misery, i. e. *Left Satan should get an advantage of us, for we are not ignorant of his Device.* A little for the opening of the words.

Left Satan should get an advantage of us; lest Satan over-reach us. The Greek word signifieth to have more then belongs to one; the comparison is taken from the greedy Merchant, that seeketh and taketh all opportunities to beguile and deceive others. Satan is that wily Merchant, that devoureth not widows houses, but most mens soules.

Πλεονεκτεῖν
μεν.

For we are not ignorant of Satans Devices, or Plots, or Machinations, or Stratagems; he is but a ticular Christian, that hath not personall experience of Satans stratagems, his set and composed Machinations, his artificially moulded methods, his plots, darts, depths, whereby he out-witted our first Parents, and fits us a penny-worth still, as he sees reason.

Νομίζω.

The

Doctrins.

The maine Observation that I shall draw from these words, is this :

That Satan hath his severall Devices to deceive, intangle, and undo the souls of men.

I shall,

- 1 Prove the Point.
- 2 Shew you his severall Devices. And
- 3 The Remedies against his Devices.
- 4 How it comes to passe, that he hath so many severall Devices to deceive, intangle, and undo the soules of men.
- 5 I shall lay downe some Propositions concerning Satans Devices.

For the proof of the Point, take these few Scriptures. *Ephes. 6. 11. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil.* The Greek word that is here rendred *wiles*, is a notable emphatical word.

Methodus.

1 It signifies such snares as are laid behind one, such treacheries as come upon ones back at unawares. It notes the methods or way-layings of that old subtiler Serpent, who, like *Pans* Adder in the path, biteth the heels of Passengers, and thereby transfuseth his venome to the head and heart. The word signifies an ambusment, or Stratagem of War, whereby the enemy

enemy sets upon a man ex insidiis, at no-
awakes.

2 It signifies such snares as are set to
catch one in ones road: A man walks in
his road, and thinks not of it, on the sud-
den he is caught by Thieves, or falls into a
pit, &c.

μετα
ῶνδρ.

3 It signifies such as are purposely, ar-
tificially, and craftily set for the taking the
prey at the greatest advantage that can be;
the Greek *μεθοδία*, being derived from
μεθ and *ὁδός*, signifies properly a way-lay-
ing, circumvention, or going about, as
they doe which seek after their prey. *Ju-
lian* by his craft, drew more from the faith
then all his persecuting Predecessors could
doe by their cruelty. So doth Satan more
hurt in his sheeps skin, then by roaring
like a Lyon.

Take one Scripture more for the proof
of the Point, and that is in 2 Tim. 2, ult.
And that they might recover themselves
out of the snare of the Devill, who are taken
captive by him at his will. The Greek
word that is here rendered *recover them-
selves*, signifies to awake themselves; the
Apostle alludeth to one that is asleep, or
drunk, who is to be awaked and restored
to his senses; and the Greek word that is
here rendred *taken captive*, signifies to be
taken alive; the word is, properly, a war-
like word, and signifies to be taken alive,

ἀνατίψασιν.

ἐζωγρημένον.

as Souldiers are taken alive in the war, or as Birds are taken alive, & insnared in the Fowlers net. Satan hath snares for the wise, and snares for the simple, snares for hypocrites, and snares for the upright, snares for generous soules, and snares for timorous soules; snares for the rich, and snares for the poor; snares for the aged, and snares for youth. *Or* Happy are those soules that are not taken and held in the snares that he hath laid.

Take one proof more, and then I will proceed to the opening of the Point, and that is in *Revel. 2.24.* *But unto you I say, and unto the rest in Thyatira, as many as have not this Doctrine, and which have not known the depths of Satan, as they speak, I will put upon you no other burden, but to hold fast till I come.* Those poor souls called their Opinions the depths of God, when indeed they were the depths of Satan. You call your opinions depths, and so they are, but they are such depths as Satan hath brought out of hell; they are the whisperings and hissings of that Serpent, not the Inspirations of God.

Now the second thing that I am to shew you, is his several Devices, and herein I shall first shew you the several Devices that he hath to draw the soule to sin; I shall instance in these twelve, which may bespeak our most serious consideration.

His

*Parents in loc.
1 Tim 4.1.*

*His first Device to draw
the Soule to Sin, is,*

TO present the bait, and hide the hook;
to present the golden Cup, and hide
the poyson; to present the sweet, the
pleasure, and the profit that may flow in
upon the soule, by yielding to sin, and by
hiding from the soule the wrath and mis-
ery that will certainly follow the commit-
tings of sin. By this Device he took our
first Parents, *Gen. 3. 4, 5.* *And the Ser-
pent said unto the woman, yee shall not sure-
ly die. For God doth know, that in the day
ye eat thereof, then your eyes shall be open-
ed, and yee shall be as Gods, knowing good
and evill.* Your eyes shall be opened, and
you shall be as Gods, here is the bait, the
sweet, the pleasure, the profit. Oh! but he
hides the hook, the shame, the wrath, and
the losse that would certainly follow.

There is an opening of the eyes of the
mind to contemplation and joy, and there
is an opening of the eyes of the body to
shame and confusion. He promiseth them
the former, but intends the latter, and so
cheats them, giving them an Apple in ex-
change for Paradise, as he deales by thou-
sands now adayes. Satan with ease puts
fallacies

1 Device.

So to reduce
D. Taylor, Mar-
tyr, they pro-
mised him not
onely his par-
don, but a Bi-
shoprick. *Acts
and Mon. fol.
1386.*

*Inest peccatum
cum delectatis:
regnat si consen-
se. is. Aug. in
Psal. 50.*

*This world at
last shall be
burnt for a
Witch, saith
one.*

*Multi amando
res noxios sum
miseri, habendo
miseriores.*

*August. in Psal.
26. Many are
miserable by
loving hurtful
things, but
they are more
miserable by
having them.
Men had need
pray with Ber
nard. De Domi
ne ut sic posside
amus tempora
lia ut non pe
damus aeterna.*

*Grant us Lord
that we may
so partake of
temporal felici
ty, that we
may not loose
eternal.*

fallacies upon us, and then, by his golden baits, leads us, and leaves us in a fools Paradise; he promises the soule honour, pleasure, and profit, &c. but payes the soule with the greatest contempt, shame, and losse that can be; by a golden bait he laboured to catch Christ, *Math. 4. 8, 9.* He shews him the beauty and the bravery of a bewitching world, which doubtles would have taken many a carnal heart; but here the Devils fire fell upon wet tinder, and therefore took not; these tempting objects did not at all win upon his affections, nor dazle his eyes; though many have eternally died of the wound of the eye, and fallen for ever by this vile strumpet the world, who by laying forth her two fair breasts of profit and pleasure, hath wounded their souls, and cast them down into utter perdition: She hath by the glistering of her pomp and preferment, slain millions; as the Serpent *Scytale*, which when she cannot overtake the fleeing Passengers, doth, with her beautiful colours, astonish and amaze them, so that they have no power to passe away till she have stung them to death. Adversity hath slain her thousand, but Prosperity her ten thousand.

Now

Now the Remedies against
this Device of the De-
vill, are these.

First, Keep at the greatest distance from
sin, and from playing with the gol-
den bait that Satan holds forth to catch
you; for this you have, *Rom. 12. 9. Ab-*
hor that which is evil, cleave to that which
is good; when we meet with any thing ex-
treamly evill, and contrary to us, nature
abhors it, and retires as far as it can from
it. The Greek word that is there ren-
dered *abhor*, is very significant, it signifies
to hate it as hell it selfe, to hate it with
horror.

Anselm used to say, *That if he should*
see the shame of sin on the one hand, and the
paines of hell on the other, and must of ne-
cessity chuse one, he would rather be thrust
into hell without sin, then goe into heaven
with sin; so great was his hatred and de-
tellation of sin. 'Tis our wisest and our
safest course to stand at the furthest di-
stance from sin, not to goe neer the house
of the Harlot, but to flie from all appear-
ance of evill. The best course to prevent
falling into the pit, is to keep at the great-
est distance; he that will be so bold as to
attempt to dance upon the brinke of the
C Pit,

I Remedy.

αποστρέφει
The simple
Verb imports
extream de-
testation,
which is ag-
gravated by
the Composi-
tion. *Chrysost.*

Prov. 5. 8.

1 Thess 5. 22.

'Twas a Di-
vine saying of
a Heathen,
That if there
were no God to
punish him, no
Devil to torment
him, no hell to
burne him, no
man to see him,
yet would he not
sin for the ugliness
and filthiness
of sin, and
the grief of his
owne conscience.
Seneca.

Sin is like
those Diseases
that are call'd
by Physicians,
*Corruptio totius
substantia.*

it, may find by wofull experience, that
'tis a righteous thing with God, that he
should fall into the pit. *Joseph* keeps at a
distance from sin, and from playing with
Satans golden baits, and stands. *David*
draws near, and plays with the bait, and
falls, and swallows bait and hook with a
witness. *David* comes neer the snare, and
is taken in it, to the breaking of his bones,
the wounding of his conscience, and the
losse of his God.

Sin is a Plague, yea, the greatest and
most infectious Plague in the world, and
yet, ah! how few are there that tremble
at it, that keepe at a distance from it? *1
Cor. 5. 6. Know ye not that a little leaven
leaveneth the whole lump?* As soon as one
sin had seised upon *Adams* heart, all sin
entred into his soule, and over-spread it.
How bath *Adams* one sin spread over all
mankind? *Rom. 5. 12. Wherefore as by one
man sin entered into the world, and death by
sin, and so death passed upon all men, for that
all have sinned.* Ah! how doth the Fa-
thers sin infect the Child, the Husband
infect the Wife, the Masters the Servants.
The sin that is in one mans heart, is able
to infect a whole world, 'tis of such a
spreading and infectious nature.

The story of the *Italian*, who first made
his Enemy deny God, and then stab'd
him, and so at once murdered both body
and

and soule, declares the perfect malignity of sinne; and Oh! that what hath been spoken upon this head, may preuaile with you, to stand at a distance from sin.

The second Remedy is,

TO consider that sin is but a Bitter-sweet; that seeming sweet that is in sin will quickly vanish, and lasting thame, sorrow, horror, and terror will come in the room thereof. *Iob 20. 12, 13, 14. Though wickednesse be sweet in his mouth, though he hide it under his tongue, though he spare it, and forsake it not, but keep it still within his mouth, yet his meat in his bowels is turned, it is the gall of Asps within him.* Forbidden profits and pleasures are most pleasing to vaine men, who count madnesse rich, &c. Many long to be meddling with the murdering morsels of sin, which nourish not, but rent and consume the belly; the soule that receives them. Many eat that on earth, that they digest in hell; sins murdering morsels will deceive those that devour them. *Adam's Apple was a bitter-sweet, Esau's Meate was a bitter-sweet, the Israelites Quaires a bitter-sweet, Jonathan's Honey a bitter-sweet, and Adonijah's dainties a bitter-sweet: After the Meate is ended, comes the reckoning: Men must not*

2 Remedy.

When the golden bait is let forth to catch us, we must say as Demosthenes, the Orator did, of the beautifull Ladies, when he was asked an excessive sum of money to behold her, *I will not buy repentance so deere, I am not so ill a merchant as to sell eternals for temporals.*

If intemperance could afford more pleasure than Temperance *Heli. gabalus.*

should have
been more
happy, then
Adam in Para-
dise.

Plutarch.

think to dance and dine with the Devil,
and then to sup with *Abraham, Isaac, and
Jacob* in the Kingdome of Heaven; to feed
upon the poyson of Asps, and yet that the
Vipers tongue shall not slay them.

When the Asp stings a man, it doth first
tickle him so as it makes him laugh, till the
poyson by little & little gets to the heart,
and then it paines him more then ever it
delighted him: So doth sin, it may please
a little at first, but it will pain the soul with
a witnesse at last; yea, if there were the
least real delight in sin, there could be no
perfect hell, where men shall most perfect-
ly be tormented with their sin.

*The Third Remedy a-
gainst this Device
of Satan, is,*

3 Remedy.

*Isa 59. 2.
Psalm 51. 12.
Isa. 59. 8.
2 Chron. 15.
3. 4.
Jer. 17. 18.
Jer. 5. 2.*

Solemnly to consider, That sin will
usher in the greatest and the saddest
losses that can be upon our soules; it will
usher in the losse of that Divine favour
that is better then life, and the losse of that
joy that is unspeakable, and full of glory,
and the losse of that peace that passeth un-
derstanding, and the losse of those Divine
influences by which the soule hath been
refreshed, quickned, raised, strengthened,
and gladded, and the losse of many out-
ward

ward desirable mercies, which otherwise the soule might have enjoyed.

It was a sound and savoury reply of an English Captain at the losse of Callice, when a proud French-man scornfully demanded, When will you fetch Callice again? replied, * *When your sins shall weigh downe ours.* Ah England! my constant Prayer for thee is, that thou mayest not sin away thy mercies into their hands, that cannot call mercy mercy, and that would joy in nothing more then to see thy sorrow and misery, and to see that hand to make thee naked, that hath cloathed thee with much mercy and glory.

* *Quando peccata vestra, erunt nostris graviora.*

The Fourth Remedy against this Device of Satan, is,

Seriously to consider, That sin is of a very deceitful and bewitching nature; sin is from the greatest deceiver, 'tis a child of his owne begetting, 'tis the ground of all the deceit in the world, and 'tis in its owne nature exceeding deceitful. Heb. 3. 13. *But exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulnesse of sinne.* It will kisse the soule, and pretend fair to the soule, and yet betray the soule for ever;

4 Remedy.

In Sardis there grew an Herb called *Appium Sardis* that would make a man lye laughing when he was deadly sick. Such is the operation of sin.

Prov. v. 22.
13.

Which occasioned Chryso-
stome to say,
when Eudoxia
the Emperesse
threatned
him, Go tell
her (Nil nisi
peccatum
timeo) I feare
nothing but sin.

Vale lumen co-
micum.
Ambrose.

it will with *Dalilah* smile upon us, that
may betray us into the hands of the De-
vil, as she did *Sampson* into the hands of
the *Philistines*. Sin gives Satan a power
over us, and an advantage to accuse us, and
to lay claym to us, as those that wear his
badge; 'tis of a very bewitching Nature,
it bewitches the soule where 'tis upon the
Throne, that the soule cannot leave it,
though it perish eternally by it. Sinne so
bewitches the soule, that it makes the soule
call evil good, and good evil, bitter sweet,
and sweet bitter, light darknesse, and dark-
nesse light; and a soule thus bewitched with
sin, will stand it out to the death, at the
swords point with God; let God strike,
and wound, and cut to the very bone, yet
the bewitched soule cares not, fears not,
but will still hold on in a course of wicked-
nesse as you may see in *Pharaoh*, *Balaam*,
and *Judas*; tell the bewitched soule, that
sin is a Viper that will certainly kill when
'tis not killed; that sin often kills secretly,
insensibly, eternally, yet the bewitched
soule cannot, nor will not cease from sin.

When the Physicians told *Theotimus*
that except he did abstain from drunken-
nesse, and uncleannesse, &c. he would
loose his eyes, his heart was so bewitched
to his sins, that he answers, *Then fare-
well sweet light*; he had rather loose his
eyes, then leave his sins: So a man bewitched

with sin, had rather loose God, Christ, Heaven, and his owne soule, then part with his sin. O therefore for ever take heed of playing, or nibbling at Satans golden baits.

The Second Device of Satan to draw the soule to Sin, is,

BY painting sin with vertues colours; 2 Device.
Satan knows, that if he should present sin in its owne nature and dresse, the soule would rather flye from it, then yield to it, and therefore he presents it unto us, not in its own proper colours, but painted and guilded over with the name and shew of vertue, that we may the more easily be overcome by it, and take the more pleasure in committing of it. Pride, he presents to the soule under the name and notion of neatnesse and cleanlinessse, and covetousnesse (which the Apostle condemns for Idolatry) to be but good Husbandry, and Drunkennesse to be good fellowship, and riotousnesse under the name and notion of liberality, and wantonnesse is a trick of youth, &c.

Now the Remedies against
this Device of Satan,
are these.

1 Remedy.

First, Consider that sin is never a whit the lesse filthy, vile, and abominable, by its being coloured and painted with vertues colours. A poysonous Pill is never a whit the lesse poysonous, because 'tis gilded over with gold; nor a Wolfe is never a whit the lesse a Wolfe, because he hath put on a Sheeps skin; nor the Devill is never a whit the lesse a Devill, because he appeares somerimes like an Angel of light: So neither is sin any whit the lesse filthy, and abominable, by its being painted over with vertues colours.

The second Remedy a-
gainst this Device
of Satan, is,

2 Remedy.

*Turpiora sunt
vici que vir-
tutum specie ce-
lantur. Jerome.*

That the more sin is painted forth under the colour of virtue, the more dangerous it is to the soules of men; this we see evident in these dayes, by those very many soules that are turned out of the way that is holy, (and in which their soules have had sweet and g'orious communion

munition with God) into wayes of highest vanity and folly; by Satans neat colouring over of sin, and painting forth vice under the name and colour of vertue. This is notoriously known that I need but name it; the most dangerous Vermine is too often to be found under the fairest and sweetest Flowers, and the fairest Glove is often drawn upon the foulest hand, and the richest Robes are often put upon the filthiest bodies: So are the fairest and sweetest names upon the greatest, and the most horriblest vices and errors that be in the world; ah! that we had not too many sad proofs of this amongst us.

*The Third Remedy against
this Device of Sa-
tan, is,*

TO look on sin with that eye, which within a few houres we shall see it. Ah soules! when you shall lye upon a dying bed, and stand before a Judgement seat, sin shall be unmaskt; and its dresse and robes shall then be taken off, and then it shall appear more vile, filthy, and terrible then hell it selfe; then that which formerly appear'd most sweet, will appeare most bitter, & that which appear'd most beautiful, will appear most ugly, and that which

Thus the *Illu-
minates* (as
they called
themselves)
a pestilent-
Sect in *Arra-
gon*, professing
and affecting
in themselves
a kind of An-
gelical purity,
fell suddenly
to the justifi-
ing of bestia-
lity, as many
have done in
these days.

3. Remedy.
Tacitus speaks
of *Libertinus*
that when his
sins did ap-
pear in their
owne colours
they did so
terrible and
torment him
that he prote-
sted to the
Senate, that
he suffered
death daily.

Satan that
now allures
thee to sin, will
ere long
make thee to
see that
(*peccatum est
decidium*) Sin
is a murkeing
of God, and
this will make
thee murder
two at once,
thy soule and
thy body, un-
lesse the Lord
in mercy
holds thy
hand.

which appeares most delightful, will then
appeare most dreadful to the soule. Ah!
the shame, the paine, the gall, the bitter-
nesse, the horrour, the hell, that the sight
of sin, when its dresse is taken off, wil raise
in poor soules. Sin will surely prove evil
and bitter to the soule, when its robes are
taken off. A man may have the Stone,
who feels no fit of it. Conscience will
work at last, though for the present one
may feel no fit of accusation. *Lazarus* shew-
ed himselfe at parting; Sin will be bitter-
nesse in the latter end, when it shal appear
to the soule in its towne filthy nature. The
Devil deales with men, as the *Panther*
doth with Beasts, he hides his deformed
head, till his sweet scent hath drawn them
into his danger; till we have sinned, Satan
is a Parafite, when we have sinned, he is a
Tyrant. Ah soules! the day is at hand,
when the Devil will pull off the paint and
garnish that he hath put upon sin, & pre-
sent that Monster sin in such a monstrous
shape to your soules, that will cause your
thoughts to be troubled, your countenance
to be changed, the joynts of your loyns
to be loosed, and your knees to be dashed
one against another, and your hearts to be
so terrified, that you will be ready with
Achisaphel, and *Judas*, to strangle, and
hang your bodies on earth, and your soules
in hell, if the Lord hath not more mercy

on

on you, then he had on them. Oh ! therefore look upon sin now, as you must look upon it to all eternitie, and as God, Conscience, and Satan will present it to you another day.

The Fourth Remedy against this Device of Satan is,

SERIOUSLY to consider, That even those very sins that Satan paints, and puts new names and colours upon, cost the best blood, the noblest blood, the life-blood, the heart-blood of the Lord Jesus ; That Christ should come from the eternal bosome of his father, to a Region of sorrow and death ; That God should be manifested in the flesh, the Creator made a Creature ; that he that was clothed with glory, should be wrapped with rags of flesh ; he that filled heaven and earth with his glory, should be cradled in a manger ; that the power of God should flye from weak man, the God of Israel into Egypt ; that the God of the Law should be subject to the Law ; the God of Circumcision circumcised ; the God that made the heavens working at *Josephs* homely trade ; that he that binds the Devils in Chaines, should be tempted ; that he whose is the world,

4 Remedy.

*Una guttula
plus valet quam
coelum & terra
Luther, i. 2.
One little drop
(speaking of
the blood of
Christ) is more
worth then
Heaven and
Earth.*

One of the Rabbins, when he read what bitter Torments the *Messias* should suffer, when he came into

the world,
craved out,
Veniat Messias
at ego non vi-
deam i. e. Let
the *Messias*
come, but let
not me see him.

Dionysius be-
ing in *Aegypt*,
at the time of
Christs suffer-
ing, & seeing
an Eclipse of
the Sun, and
knowing it to
be contr.ry to
nature, cryed
out, *Aur*
Deus natus e
positus aut
mundi machina
dissoluitur
Either the God
of *Natura* suf-
fers, or the
frame of the
world will be
dissolved.

world, and the subesse thereof, should
hunger & thirst; that the God of strength
should be weary, the Judge of all flesh
condemned, the God of life put to death,
that he that is one with his Father, should
cry, out of misery, *My God, my God,*
why hast thou forsaken me? That he that
had the keyes of heil and death at his gir-
dle, should lye imprison'd in the sepulchre
of another, having in his lifetime, no where
to lay his head, nor after death, to lay his
body; that that head, before which the
Ange's doe cast downe their Crowns,
should be crowned with Thornes; and
those eyes, purer then the Sun, put out
by the darknesse of death; those eares,
which heare nothing but *Hallelujahs* of
Saints and Angels, to hear the blasphemies
of the multitude; that face, that was fair-
er then the Sons of men, to be spit on by
those beastly wretched *Jewes*, that mouth
and tongue, that spake as never man spake,
accused for blasphemy; those hands that
freely swayed the scepter of heaven, nailed
to the Crosse; those feet like unto fine
brasse, nailed to the Crosse for mans sins;
each sense annoyed, His feeling or touch-
ing with a spear and nailes, his smell with
stinking savour, being crucified about *Gal-*
gatha, the place of skulls; his taste with
Vinegar and Gall; his hearing with re-
proaches, and sight with his mother and
Disciples

Disciples bemoaning him ; his soule comfortlesse , and forsaken ; and all this for those very sins that Satan paints, and puts fine colours upon : Oh ! how should the consideration of this stife up the soule against it, and work the soul to flie from it, and to use all holy meanes , whereby sin may be subdued, and destroyed.

After *Julius Caesar* was murdered, *Antonius* brought forth his Coat all bloody, and cur, and laid it before the people, saying, *Looke, here you have your Emperours Coate thus bloody , and torne ;* whereupon the people were presently in an uproare, and cryed out to slay those murderers, and they took their Tables & stools that were in the place, and set them on fire, and ran to the houses of them that had slain *Caesar*, and burnt them. So when we consider that sin hath slain our Lord *Jesus*, ah ! how should it provoke our hearts to be revenged on sin , that hath murdered the Lord of glory , and hath done that mischief, that all the Devils in hell could never have done.

It was good counsel one gave, *Never let goe out of your mindes the thoughts of a crucified Christ : Let these be meate and drink unto you, let them be your sweetnesse and consolation , your honey, and your desire ; your reading, and your meditation ; your life, death, and resurrection.*

The

'Tis an excellent saying of *Bernard*,
(*Quanto pro nobis vilior tanto nobis charior*) The more vile *Christ* made himself for us, the more dear he ought to be to us.

Nolo vivere sine vulnere cum te video vulnerratum.

Oh my God ! as long as I see thy wounds, I wil never live without wounds, said *Bonaventure*.

*The Third Device that
Satan hath to draw
the soule to
sin, is,*

3 Device.

Gen. 19. 20.

BY extenuating and lessening of sin ;
Ah ! saith Satan, 'tis but a little
pride, a little worldlinesse, a little uncleane-
nesse, a little drunkennesse, &c. As Lot
said of Zoar, *It is but a little one, and my
soule shall live ;* alas, saith Satan, 'tis but
a very little sin that you stick so at ; you
may commit it without any danger to
your soule, 'tis but a little one, you may
commit it, and yet your soule shall live.

*Now the Remedies against
this Device of Satan
are these.*

1 Remedy.

*Draco the ri-
gid Lawgiver,
being asked
why, when
sins were not
equall, he ap-*

First, solemnly consider, That those
sins which we are apt to account
small, have brought men upon the great-
est wrath of God ; as the eating of an
Apple, gathering a few sticks on the Sab-
both day, and touching of the Ark ; Oh !
the dreadful wrath that these sins brought
down upon the heads and hearts of men.

The

The least sinne is contrary to the Law of God, the Nature of God, the Being of God, and the Glory of God, and therefore 'tis often punished severely by God; and do not we see daily the vengeance of the Almighty falling upon the bodies, names, estates, families, and soules of men, for those sins that are but little ones in their eyes? Surely, if we are not utterly left of God, and blinded by Satan, we cannot but see it. Oh therefore! when Satan sayes 'tis but a little one, doe thou say, oh! but those sins that thou callest little, are such that will cause God to raine Hell out of Heaven upon sinners, as he did upon the Sodomites.

pointed death to all? answered, He knew that sins were not all equall, but he knew the least deserve d death.

So i though the sins of men be not all equall, yet the least of them deserves eternal death.

The second Remedy against this Device of Satan, is,

Seriously to consider, That the giving way to a lesse sin, makes way for the committing of a greater. He that to avoid a greater sin, will yield to a lesser, ten thousand to one, but God in Justice will leave that soule to fall into a greater: If we commit one sin to avoid another, 'tis just we should avoid neither, we having not Law nor power in our owne hands, to keepe off sin as we please, and we by yielding

2 Remedy.

Psal. 137. 9.
 Happy shall he
 be that taketh
 and dasheth thy
 little ones
 against the
 stones.
 Hugo's glosse
 is pious, &c
 (Sit nihil in te
 Babylonicum)
 Let there be
 nothing in thee
 of Babylon,
 not onely the
 grown men, but
 the little ones
 must be dashed
 against the
 stones; not onely
 great sins, but
 little sins must
 be killed, or they
 will kill the
 soule for ever.

yielding to the lesser, doe tempt the
 tempter to tempt us to the greater. Sin is
 of an inroaching nature, it creeps on the
 soule by degrees, step by step, till it hath
 the soule to the very height of sin. David
 gives way to his wandring eye, and this
 led him to those soul sins that caused God
 to break his bones, and to turne his day
 into night, and to leave his soule in great
 darknesse. Jacob, and Peter, and other
 Saints have found this true by wofull ex-
 perience, that the yielding to a lesser sin,
 hath been the ushering of a greater; the
 little Thief will open the door, and make
 way for the greater; and the little wedge
 knockt in, will make way for the greater.
 Satan will first draw thee to sit with the
 drunkard, and then to sip with the drun-
 kard, and then at least to be drunk with the
 drunkard; he will first draw thee to be
 unclean in thy thoughts, and then to be
 unclean in thy looks, and then to be
 unclean in thy words, and at last to be un-
 clean in thy practices; he will first draw
 thee to look on thy golden wedge, and
 then to like the golden wedge, and then
 to handle the golden wedge, and then at
 last by wicked wayes to gaine the golden
 wedge, though thou runnest the hazard
 of loosing God and thy soule for ever; as
 you may see in Gehazi, Achan and Judas,
 and many in these our dayes. Sin is never

at a stand, *Psal. 1. 1.* first *ungodly*, then *sinners*, then *scorners*; here they goe on from sin to sin, till they come to the top of sin, *viz. to sit in the seat of scorners*; or as 'tis in the *Septuagint*, (*τον κοιμων*) to affect the honour of the Chaire of Pestilence.

Austin writing upon *John*, tels a story of a certain man, that was of an opinion, that the Devil did make the Fly, and not God; saith one to him, if the Devil made Flies, then the Devil made Worms, and God did not make them, for they are living creatures, as well as Flies; true, said he, the Devil did make Worms; but said the other, if the Devil did make Worms, then he made Birds, Beasts, and Man; he granted all. Thus, saith *Austin*, by denying God in the Flye, he came to deny God in man, and to deny the whole Creation.

By all this we see, that the yielding to lesser sins, drawes the soule to the committing of greater. Ah! how many in these dayes have fallen, first to have low thoughts of *Scripture* and *Ordinances*, and then to flight *Scripture* and *Ordinances*, and then to make a nose of wax of *Scripture* and *Ordinances*; and then to cast off *Scripture* and *Ordinances*, and then at last, to advance and lift up themselves, & their Christ dishonouring; and soule-damning opinions; above *Scripture* & *Ordinances*.

D

Sin

An Italian having found his enemy at advantage, promised him, if he would deny his faith, he would save his life: he to save his life, denyed his faith, which having done, he stab'd him, rejoycing that by this he had at one time, taken revenge both on body and soule.

A young man being long tempted to kill his father, or lye with his mother, or be drunk, he thought to yield to the lesser, viz. to be drunk, that he might be rid of the greater: but when he was drunk, he did both kill his Father, and lye with his Mother.

Sin gaines upon mans soule by insensible degrees. *Eccles. 10. 15.* The beginning of the words of his mouth is foolishnesse, and the end of his talking is mischievous madness. Corruption in the heart, when it breaks forth, is like a breach in the Sea, which begins in a narrow passage till it eat through, and cast down all before it. The debates of the soule are quick, and soon ended, and that may be done in a moment that may undo a man for ever. When a man hath begun to sin, he knowes not where, or when, or how he shall make a stop of sin; usually the soule goes on from evil to evil, from folly, to folly, till it be ripe for eternal misery; men usually grow from being naught, to be very naught, and from very naught, to be stark naught, and then God sets them at naught for ever.

The Third Remedy

3 Remedy.

Luke 16. 21.

1 Sam. 14. 33.

Against this third Device that Satan hath to draw the soule to sin, is solemnly to consider, That 'tis sad to stand with God for a trifle: *David* would not give a crum, therefore he should not receive a drop; 'tis the greatest folly in the world to adventure the going to Hell for a small matter. *I tasted but a little honey (said Jonathan) and I must dye.* It is a most

most unkind and unfaithful thing to break with God for a little, little sins carry with them but little temptations to sin, and then a man shews most viciousnesse, and unkindnesse, when he sins on a little temptation. 'Tis devillish to sin without a temptation, 'tis little lesse then devillish to sin on a little occasion, the lesse the temptation is to sin, the greater is that sin. *Sauls* sin in not staying for *Samuel*, was not so much in the matter, but it was much in the malice of it; for though *Samuel* had not come at all, yet *Saul* should not have offered Sacrifice; but this cost him dear, his soule and his Kingdome.

'Tis the greatest unkindness that can be shewed to a friend, to adventure the complaining, bleeding, and grieving of his soule upon a light and slight occasion: So 'tis the greatest unkindnesse that can be shewed to God, Christ, and the Spirit, for a soule to put God upon complaining, Christ upon bleeding, and the Spirit upon grieving, by yielding to little sins, therefore, when Satan sayes 'tis but a little one, doe thou answer, that often times there is the greatest unkindnesse shewed to Gods glorious Majesty, in the acting of the least folly, and therefore thou wilt not displease thy best and greatest friend, by yielding to his least enemy.

It was a vexation to King *Lyfimachus*, that his staying to drink one small draught of water, lost him his kingdome: and so it will eternally vex some soules at last; that for some one little sin, (compared with great transgressions) they have lost God, Heaven, and their souls for ever.

The Fourth Remedy

A Remedy.

1 Cor. 5. 6.

Caesar was
stab'd with
Bodkins.

Pope Adrian
was choaked
with a Gnat.

A Scorpion is
little, yet able
to sting a Lyon
to death.

A Mouſe is
but little, yet
killeth an Ele-
phant, if he
gets up into
his Trunk.

Againſt this Device of Satan, is, ſeri-
ouſly to conſider, That there is
great danger, yea many times moſt dan-
ger in the ſmalleſt ſins. *A little leaven
leaveneth the whole lump;* if the Serpent
winde in his head, he will draw his whole
body after. Greater ſins do ſooner ſtarte
the ſoule, and awaken and rouse up the
ſoule to repentance, then leſſer ſins doe;
little ſins often ſlide into the ſoule, and
breed, and work ſecretly, and undiſcerna-
bly in the ſoule, till they come to be ſo
ſtrong, as to trample upon the ſoul, and to
cut the throat of the ſoule; there is often
times, greateſt danger to our bodies in the
leaſt Diſeaſes, that hang upon us, becauſe
we are apt to make light of them, and to
neglect the timely uſe of means for the re-
moving of them, till they are grown ſo
ſtrong, that they prove mortal to us: So
there is moſt danger often in the leaſt ſins,
we are apt to take no notice of them, and
to neglect thoſe heavenly helps, whereby
they ſhould be weakned and deſtroyed,
till they are grown to that ſtrength, that
we are ready to cry out, The Medicine is
too weak for the Diſeaſe; I would pray,
and I would hear, but I am afraid that ſin
is grown up by degrees to ſuch a head,
that

that I shall never be able to prevaile over it; but as I have begun to fall, so I shall utterly fall before it, and at last perish in it, unlesse the power, and free grace of Christ doth act gloriously, beyond my present apprehension, & expectation. The Viper is killed by the little young ones that are nourished and cherished in her belly: So are many men eternally killed and betrayed by the little sins (as they call them) that are nourished in their own bosomes.

I know not, saith one, whether the maintenance of the least sin, be not worse then the commission of the greatest; for this may be of frailty, that argues obstinacy. A little hole in the Ship sinks it, a small breach in a sea-bank, carries away all before it; a little stab at the heart kills a man, and a little sin, without a great deale of mercy, will damn a man.

The Fifth Remedy

Against this Device of Satan, is, solemnly to consider, That other Saints have chosen rather to suffer the worst of torments, rather then they would commit the least sinne, i. e. such as the world accounts: so as you may see in *Daniel*, and his Companions, that would rather chuse to burne, and be cast to the Lions,

The Leopard being great, is poyson'd with a head of Garlick.

The smallest errors prove many time. most dangerous.

It is as much Treason to coyn pence, as bigger pieces.

One little miscarriage doth in the eyes of the world, overshadow all a Christians Graces as one cloud doth sometimes over-shadow the whole body of the Sun.

5 Remedy.

*Melius mori
fame quam
Idolothyrus
i.e. ci. Aug.
It is better to
dye with hun-
ger, then to eat
that which is
offered to idols.*

Many Hea-
thens would
rather dye,
then cozen or
cheat one an-
other, so faith-
ful were they
one to ano-
ther.

Will not these
rise in judge-
ment against
many profes-
sors in these
dayes, who
make nothing
of over-reach-
ing one ano-
ther.

then they would bow to the Image that *Nebushadnezzar* had set up : When this *Pecchadillo* (in the worlds account) and a hot fiery Furnace stood in competition, that they must either fall into sin, or be cast into the fiery Furnace ; such was their tenderesse of the honour and glory of God, and their hatred and indignation against sin, that they would rather burn, then sin ; they knew that it was far better to burn for their not sinning, then that God and conscience should raise a Hell, a fire in their bosomes for sin.

I have read of that noble servant of God, *Marcus Arethusius*, Minister of a Church in the time of *Constantino*, who in *Constantines* time, had been the cause of overthrowing an Idols Temple ; afterwards, when *Julian* came to be Emperour, he would force the people of that place to build it up again ; they were ready to doe it, but he refused, whereupon, those that were his owne people, to whom he preached, took him, and stript him of all his cloaths, and abused his naked body, and gave it up to the Children, to lance it with their Pen-knives, and then caused him to be put in a Basket, and anointed his naked body with Honey, and set him in the Sun, to be stung with Wasps ; and all this cruelty they shewed, because he would not doe any thing towards the building up of
this

this Idol Temple; nay, they came to this that if he would doe but the least towards it, if he would give but a half-penny to it, they would save him : But he refused all, though the giving of a half-penny might have saved his life, and in doing this, he did but live up to that principle that most Christians talk of, and all professe, but few come up to it, viz. *That we must choose rather to suffer the worst of torments that men and Devils can invent, and inflict, then to commit the least sin, whereby God should be dishonoured, our Consciences wounded, Religion reproached, and our own soules endangered.*

The Sixth Remedy

Against this Device of Satan, is, seriously to consider, That the soule is never able to stand under the guilt and weight of the least sin, when God shall set it home upon the soule; the least sin will presse and sinke the stoutest sinner as low as Hell, when God shall open the eyes of a sinner, and make him see the horrid filchinesse, and abominable vilenesse that is in sin. What so little, base, and vile Creatures as lice or gnats, and yet by these little poor creatures, God so plagued stout-hearted Pharaoh, and all Egypt, that fainting under it, they were forced to

6 Remedy.

Exod. 8. 16.
to 19.

The Tyrant
Maximianus,
who had set
forth his Pro-
clamation en-
graven in
brasse, for the
utter abolish-
ing of Christ,
and his Reli-
gion, was
eaten of Lice.

*Una guttula
mala conscien-
-ia totum mare
mundani gaudii
absorbet. i. e.*
One drop of
an evill con-
science swal-
lows up the
whole sea of
worldly joy.
*How g^d eat a
pain not to be
bryn, comes
from the prick
of this small
thorn?* said
one.

cry out, *This is the finger of God.* When
little creatures, yea the least creatures,
shall be armed with a power from God,
they shall press, and sink down the great-
est, proudest, and stoutest Tyrants that
breath : So when God shall cast a sword
into the hand of a little sinne, and arm it
against the soule, the soule will faint and
fall under it. Some, who have but proje-
cted adultery, without any actual acting
it ; and others, having found a trifle,
and made no conscience to restore it,
knowing by the light of natural consciēce
that they did not doe as they would be
done by ; and others that have had some
unworthy thought of God, have been so
frighted, amazed, and terrified for these
sins which are small (in mens account)
that they have wisht they had never been,
that they could take no delight in any
earthly comfort ; that they have been put
to their wits end ; ready to make away
themselves, wishing themselves annihi-
lated.

Mr. *Perkins* mentions a good man, but
very poor, who being ready to starve, stole
a Lamb, and being about to eat it, with
his poor Children, and (as his manner
was afore meat) to crave a blessing, durst
not do it, but fell into a great perplexity
of conscience, acknowledged his fault to
the owner, promising payment if ever he
should be able.

The

The Seventh Remedy

7 Remedy.

Against this Device is solemnly to consider, That there is more evil in the least sin, then in the greatest affliction; and this appears as clear as the Sun, by the severe dealing of God the Father, with his beloved Son, who let all the Vials of his fiercest wrath upon him, and that for the least sinne, as well as for the greatest.

The wages of sin is death; of sin indefinitely, whether great or small. Oh! how should this make us tremble, as much at the least spark of lust, as at hell it selfe? Considering that God the Father would not spare his bosome Son, no, not for the least sin, but would make him drink the dregs of his wrath.

And so much for the Remedies that may fence and preserve our soules from being drawn to sin, by this third Device of Satan.

Death is the hire of the least sin; the best wages that the least sin gives his Squidiers, is death of all sorts.

In a strict sense, there is no sin little, because no little God to sin against.

The

*The Fourth Device that
Satan hath to draw
the Soule to
Sin, is,*

4 Device.

BY presenting to the soule the best mens sins, and by hiding from the soule their vertues; by shewing the soule their sins, and by hiding from the soule their sorrowes, and repentance; as by setting before the soule the Adultery of *David*, the Pride of *Herodias*, the Impatience of *Job*, the Drunkenness of *Noah*, the Blasphemy of *Peter*, &c. and by hiding from the soule the teares, the sighes, the groanes, the meltings, the humblings, and repentings of these precious soules.

Now

Now the Remedies a-
gainst this Device
of the Devil
are these.

The First Remedy

Against this Device of Satan, is, seri-
ously to consider, That the Spirit
of the Lord hath been as carefull to note
the Saints rising by repentance out of sin,
as he hath to note their falling into sinne.
David falls fearfully, but by repentance
he rises sweetly. *Blot out my transgressi-
ons, wash me thoroughly from my iniquity,
and cleanse me from my sin; for I acknow-
ledge my transgressions, and my sin is ever
before me. Purge me with Hyssop, and I
shall be clean, wash me, and I shall be whi-
ter then snow; deliver mee from blood-
guiltinesse, O God, thou God of my salva-
tion.* 'Tis true, Hezekiah's heart was lift-
ed up under the abundance of mercy that
God had cast in upon him, and 'tis as true
that Hezekiah humbled himselfe for the
pride of his heart, so that the wrath of the
Lord came not upon him; nor upon Jerusa-
lem, in the dayes of Hezekiah. 'Tis true,
Job curses the day of his birth, and 'tis as
true,

I Remedy.

2 Chron. 32.
25, 26.

Job 40. 4, 5.
Ch. 42. 5, 6.

*Tertullian saith
that he was
(Nulli rei nisi
penitentia)
born for no
other purpose
but to repent.*

*Luther confesses, that before
his conversion
he met not
with a more
displeasing
word in all his
study of Divi-
ty, then Re-
pent, but after-
ward he took
delight in the
work, (Peni-
tens de peccato
dolet & de*

true, that he rises by repentance. Behold I am vile (saith he) what shall I answer thee? I will lay my hand upon my mouth, once have I spoken, but I will not answer yea twice, but I will proceed no further. I have heard of thee by the hearing of the ear, but now mine eye seeth thee: Wherefore I abhor my selfe, and repent in dust and ashes. Peter falls dreadfully, but rises by repentance sweetly; a look of love from Christ melts him into tears; he knew that repentance was the key to the Kingdome of grace. As once his faith was so great that he leapt, as it were, into a sea of waters to come to Christ: So now his repentance was so great, that he leapt, as it were, into a sea of teares, for that he had gone from Christ. Some say, that after his sad fall, he was ever and anon weeping, and that his face was even furrowed with continual teares. He had no sooner took in poison, but he vomited it up again, ere it got to the vitals; he had no sooner handled this Serpent, but he turned it into a rod to scourge his soule with remorse for sinning against such clear light, and strong love, and sweet discoveries of the heart of Christ to him,

Clement notes, That Peter so repented, that all his life after, every night when he heard the Cock crow, he would fall upon his knees, and weeping bitterly, would

would beg pardon of this sin. Ah soules! you can easily sin as the Saints, but can you repent with the Saints? Many can sin with *David* and *Peter*, that cannot repent with *David* and *Peter*, and so must perish for ever.

Theodosius the Emperour, pressing that he might receive the Lords Supper, excuses his own soule fact by *Dauids* doing the like, to which *Ambrose* replies, *Thou hast followed David transgressing, follow David repenting, and then thinke thou of the Table of the Lord.*

dolere gaudet)
To sorrow for
his sin, and
then to rejoyce
in his sorow.

Theodori. hist.
l. 4. c. 17.

The Second Remedie

Against this Device of Satan, is, solemnly to consider, That these Saints did not make a Trade of sin; they fell once or twice (and rose by Repentance) that they might keep the closer to Christ for ever; they fell accidentally, occasionally, and with much reluctancy; and thou sinnest presumptuously, obstinately, readily, delightfully, and customarily; thou hast by thy making a Trade of sin, contracted upon thy soule a kinde of cursed necessity of sinning, that thou canst as well cease to be, or cease to live, as thou canst cease to sin; Sin is by custome become as another nature to thee, which thou canst not, which thou wilt not lay aside,

2 Remedy.

The Saints cannot sin (*Voluntate plenâ sed semi-plena*) with a whole will, but as it were with a half will, an unwilling willingnesse, not with a full consent, but with a dissenting consent.

2 Pet. 2. 14.
Pro. 4. 4, 16.

Though sin
doe (*habitare*)
dwell in the
Regenerate,
as *Austin*
notes, yet it
doth not (*reg-
nare*) reign
over the re-
generate, they
rise by repen-
tance.

aside, though thou knowest, that if thou dost not lay sin aside, God will lay thy soule aside for ever; though thou knowest, that if sin and thy soule doe not part, Christ and thy soule can never meet; thou wilt make a trade of sin, and cry out, did not *David* sin thus? and *Noah* sin thus? and *Peter* sin thus? &c. No, their hearts turned aside to folly one day, but thy heart turns aside to folly every day, and when they were fallen, they rise by repentance, and by the actings of faith upon a crucified Christ; but thou fallest and hast no strength nor will to rise, but wallowest in sin, and wilt eternally dye in thy sins, unlesse the Lord be the more merciful to thy soule. Dost thou think oh soule! this is good reasoning, Such one tasted poyson but once, and yet narrowly escaped, but I do daily drink poyson, yet I shall escape: Yet such is the mad reasoning of vain souls. *David* and *Peter* &c. sinned once fouly and fearfully, they tasted poyson but once, and were sick to death, but I tast it daily, and yet shal not taste of eternal death. Remember, oh souls! that the day is at hand, when self flatterers will be found self deceivers, yea, self murderers.

The

The Third Remedic

Against this Device of Satan, is seriously to consider, That though God doth not (nor never will) disinherit his people for their sins, yet he hath severely punished his people for their sins. David sins, and God breaks his bones for his sin. *Make me to heare joy and gladnesse, that the bones which thou hast broken, may rejoyce. And because thou hast done this, the Sword shall not depart from thy house; to the day of thy death. Though God will not utterly take from them his loving kindnesse, nor suffer his faithfulnessse to faile, nor breake his Covenant, nor alter the thing that is gone out of his mouth, yet will he visite their transgression with a rod, and their iniquity with stripes, Psalm 89. 30. 35.* The Scripture abounds with instances of this kinde; this is so knowne a truth, among all that know any thing of truth, that to cite more Scriptures to prove it, would be to light a Candle to see the Sun at noon.

The Jewes have a Proverb, *That there is no punishment comes upon Israel, in which there is not one ounce of the Golden Calfe.* Meaning, that that was so great a sin, as that in every plague God remembered it, that had an influence into every trouble

3 Remedy.

Psal. 51. 8.

Josephus reports, that not long after the Jewes had crucified Christ on the cross; so many of them were condemned to be crucified, that there were not places enough for Crosse, nor Crosse enough for the bodies that were to be hung thereon.

עַל כֹּל אֲשֶׁר עָשָׂה לִּי
אֵל אֱלֹהִים.

Qui non est
crucianus non
est Christianus,
saith Luther,
There is not a
Christian that
carries not his
Crosse.

Psal. 94. 12.
Pro. 3. 12, 13.
Oh. 6. 23, 26.
Isaiah 9.

מִסֵּר
Nasalea.

Job 36. 2, 9,
10.

Theologium
Christianorum.

Afflictiones
benedictiones.
Bern
Afflictions are
blessings.

trouble that beset them. Every mans heart may say to him in his sufferings, as the heart of *Apolodorus* in the kettle, *I have been the cause of this.* God is most angry, when he shews no anger, God keep me from this mercy, this kinde of mercy is worse then all other misery.

One writing to a sick friend, hath this expression, *I account it a part of unhappinessse not to know adversity, I judge you to be miserable, because you have not been miserable.* 'Tis mercy that our affliction is not execution, but a correction; He that hath deserved hanging, may be glad if he scape with a whipping. Gods corrections are our instructions, his lashes our lessons; his scourges our School-masters, his chastisements our advertisements, and to note this, both the Hebrews and the Greeks, expresse chastening and teaching by one and the same word (*Musar, Paideia*) because the latter is the true end of the former, according to that in the proverb, *Smart makes wit, and vexation gives understanding;* whence *Luther* fitly calls affliction, *The Christian Mans Divinity.* So saith *Job* (Chap. 33. 16. 19.) *God speaketh once, yea twice, yet man perceiveth it not, in a dream, in a vision of the night, when deep sleep falleth upon men, in slumbrings upon the bed, then he openeth the ears of men and sealeth their instruction,* that

that he may with-draw man from his purpose, and hide pride from man: He keepeth back his soule from the pit, and his life from perishing by the sword. When Satan shall tell thee of other mens sins, to draw thee to sin, doe thou then think of the same mens sufferings to keep thee from sin, lay thy hand upon thy heart, and say, oh my soule! if thou sinnest with *David*, thou must suffer with *David*, &c.

The Fourth Remedy

Against this Device of Satan, is, solemnly to consider, That there are but two maine ends of Gods recording of the falls of his Saints.

And the one is, to keep those from fainting, flaking, and despair, underr the burden of their sinnes, who fall through weaknesse and infirmity.

And the other is, that their falls may be as Land-marks, to warne others that stand, to take heed lest they fall. It never entred into the heart of God to record his Childrens sins, that others might be encouraged to sin, but that others might be warned to look to their standings, and to hang the faster upon the skirts of Christ, and avoid all occasions and temptations, that may occasion the soule to fall, as others have fallen, when they have been

4 Remedy:

I have known a good man, said Bernard, who when he heard of any that had committed some notorios sin, he was wont to say with himselfe (*ille hodie & ego cras*) he fell to day, so may I to morrow.

E

lest

left by Christ; the Lord hath made their sins as Land-marks, to warn his people to take heed how they come neer those sands and rocks; those snares and baits that have been fatall to the choyselt treasures, to wit, the joy, peace, comfort, and glorious enjoyments of the bravest spirits, and noblest soules that ever sailed through the ocean of this sinfull troublesome world; as you may see in *David, Job, Peter, &c.* There is nothing in the world that can so notoriously crosse the grand end of Gods recording of the sins of his Saints, then for any from thence to take encouragement to sin; and where ever you find such a soule, you may write him Christlesse, Gracelesse, a soule cast off by God, a soule that Satan hath by the hand, and the Eternal God knowes whither he will lead him.

*The Fifth Device that
Satan hath to draw
the soule to
to sin, is,*

5 *Device.*

TO present God to the soule, as one made up all of mercy: Oh! saith Satan, you need not make such a matter of sin; you need not be so fearfull of sin,
not

nor so unwilling to sin, for God is a God of mercy, a God full of mercy, a God that delights in mercy, a God that is ready to shew mercy, a God that is never weary of shewing mercy, a God more prone to pardon his people, then to punish his people; and therefore he will not take advantage against the soule, and why then, saith Satan, should you make such a matter of sin?

Now the Remedies against this Device of Satan, are these.

The First Remedy

IS, seriously to consider, That 'tis the sorest judgement in the world, to be left to sin upon any pretence whatsoever. Oh unhappy man, when God leaveth thee to thy selfe, and doth not resist thee in thy sins; woe, woe to him at whose sins God doth winke: When God lets the way to Hell be a smooth and pleasant way, that is hell on this side hell, and a dreadfull Signe of Gods indignation against a man; a token of his rejection, and that God doth not intend good unto him. That is a sad word, *Ephraim is joyned*

1 Remedy.

Humanum est peccare, Diaboli cum perseverare, & Angelicū resurgere. (Austini.) i. e. It is a humane thing to fall into sin, a devillish to persevere therein, and an Angelical, or supernatural to rise from it.

Psal. 81. 12.
Hosea 4. 14.

*A me, me salua
Domine Deli-
ver me, O
Lord, from
that evil man
my self.
Aug.*

to Idolls, let him alone, he will be uncon-
sellable, and uncorrigible, he hath made a
match with mischief, he shall have his belly
full of it; he falls with open eyes, let him
fall at his owne perill. And that's a terri-
ble saying, So I gave them up unto their
owne hearts lusts, and they walked in their
owne counsels. A soule given up to sin, is
a soule ripe for hell a soule posting to de-
struction. Ah Lord! this mercy I hum-
bly beg, that what ever thou givest me up
to, thou wilt not give me up to the wayes
of mine own heart; if thou wilt give me
up to be afflicted, or tempted, or reproach-
ed, &c. I will patiently sit downe, and
say, 'Tis the Lord, let him doe with me
what seems good in his own eyes. Doe any
thing with me, lay what burden thou wilt
upon me, so thou dost not give me up to
the wayes of my own heart, &c.

The second Remedy

2 Remedy.

1 Pet. 2. 4, 5,
6.
God hang'd
them up in
Gibbets, as it

A Gainst this Device of Satan, is, so-
lemnly to consider, That God is
as just as he is mercifull: As the Scriptures
speak him out to be a very mercifull God,
so they speake him out to be a very just
God, witness his casting the Angels out
of Heaven, and his binding them in chains
of darknesse, till the judgement of the
gre

great day; and witness his turning *Adam* out of Paradise; his drowning of the old world; and his raining Hell out of Heaven upon *Sdome*; and witness all the crosses, losses, sicknesses, and diseases that be in the world; and witness *Tophet* that is prepared of old; witness his *treasuring up of wrath against the day of wrath*, unto the revelation of the just judgements of God; but above all, witness the pouring forth of all his wrath upon his bosome Sonne, when he did beare the sins of his people, and cryed out, *My God, my God, why hast thou forsaken me.*

were, that others might hear, and fear, and doe no more so wickedly.

Mat. 27.46.

The Third Remedie

Against this Device of Satan, is, seriously to consider, That sins against mercy, will bring the greatest and sorest judgements upon mens heads and hearts. Mercy is *Alpha*, Justice is *Omega*. *David* speaking of these Attributes, placeth Mercy in the fore-ward, & Justice in the reere-ward, saying, *My Song shall be of Mercy and Judgement.* When Mercy is despised, when Justice takes the Throne, God is like a Prince, that sendeth not his Army against rebels, before he hath sent his Pardon, and proclaimed it by a Herald of Arms. He first hangs out the white Flag of Mercy, if this wins men in, they are happy for

3 Remedie.

Psal. 101.1.
*Quanto gradu
altior tanto ca-
sus gravior.*
The higher
we are in dig-
nity, the more
grievous is
our fall and
misery

*Deus tardus
est ad iram sed
tarditatem
gravitate poena
compensat.*

God is slow to
anger, but he
recompenseth
his slownesse
with grievous-
nesse of
punishment.

If we abuse
mercy to serve
our lusts, then
in *Sa'vians*
phrase, God
will rain Hell
out of Heaven,
rather then not
visit for such
sins.

Vespasian
brake into
their City at
Cedren, where
they took
Christ, on the
same Feast
day that
Christ was
taken, he
whipped them

ever, but if they stand out, then God will
put forth his red Flag of Justice and Judge-
ment; if the one be despised, the other
shall be felt with a witnesse.

See this in the *Israelites*; he loved them
and chose them, when they were in their
blood, and most unlovely; he multiplied
them, not by meanes, but by miracle, so
from seventy soules, they grew in few
years, to six hundred thousand; the more
they were oppressed, the more they pro-
pered: Like *Camomile*, the more you
tread it, the more you spread it; or to
Palme Tree, the more it is pressed, the
further it spreadeth; or to fire, the more
it is raked, the more it burneth; their
mercies came in upon them, like *Job's* Mes-
sengers, one upon the neck of another.
He put off their sackcloth, and girded them
with gladnesse, and compassed them about
with Songs of deliverance; he carried them
on the wings of Eagles, he kept them as the
Apple of his eye, &c. But they abusing
his mercy, became the greatest objects of
his wrath; as I know not the man that
can reckon up their mercies: so I know
not the man that can sum up the miseries
that are come upon them for their sinnes.
for as our Saviour prophesied concerning
Jerusalem, That a stone should not be left
upon a stone: so it was fulfilled forty years
after his Ascension, by *Vespasian* the Em-
perour.

perour, and his Son *Titus*, who having besieged *Jerusalem*, the *Jewes* were oppressed with a grievous Famine, in which their food was old shooes, old leather, old hay, and the dung of Beasts ; there died partly of the Sword, and partly of the Famine, eleven hundred thousand of the poorer sort : two thousand in one night were imbowelled, six thousand were burned in a Porch of the Temple, the whole City was sacked and burnt, and laid leuell to the ground, and ninety seven thousand taken Captives, and applied to base and miserable service, as *Eusebius* and *Iosephus* saith. And to this day, in all the parts of the world, are they not the off-scouring of the world ? None lesse belov'd, and none more abhord then they.

And so *Capernaum*, that was lifted up to Heaven, was threatned to be thrown downe to Hell. No soules fall so low into Hell (if they fall) as those soules that by a hand of mercy are lifted up nearest to Heaven. You slight soules that are so apt to abuse mercy, consider this, That in the Gospel dayes, the Plagues that God inflict upon the despisers and abusers of mercy, are usually spirituall Plagues ; as blindnesse of minde, hardnesse of heart, benum'dnesse of conscience, which are ten thousand times worse then the worst of outward Plagues that can befall you, and

where they whipped Christ, he sold twenty *Jewes* for a penny, as they sold Christ for thirty pence.
S. And. cat.

Men are therefore the worse, because they ought to be better, and shall be deeper in Hell, because Heaven was offered unto them, but they would not.

Ingemia beneficia flagitia, supplicia.

Good turns aggravate unkindnesses, & mens offences are increased by their obligations.

ἀμελίσματος.
Smil. of dis-
regard.

therefore though you may escape tempo-
ral Judgements, yet you shall not escape
spiritual Judgement. *How shall we escape
if we neglect so great salvation?* saith the
Apostle. Oh! therefore, when ever Sa-
tan shall present God to the soule, as one
made up all of mercy, that he may draw
thee to doe wickedly, say unto him, that
sins against mercy will bring upon the soule
the greatest misery, and therefore, what-
ever becomes of thee, thou wilt not sin a-
gainst mercy, &c.

The Fourth Remedy

4 Remedy.

Augustin in his
solemne Feast
gave riddles to
some: but gold
to others. For
his heart was
most set up-
on: So God by
a hand of ge-
neral mercy,
gives these

Against this Device of Satan, is se-
riously to consider, That though
Gods general mercy be over all his works,
yet his special mercy is confined to those
that are Divinely qualified; so in *Exod.*
34. 6, 7. *And the Lord passed by before
me, and proclaimed, the Lord, the Lord
God, merciful and gracious, long-suffering,
and abundant in goodnesse and truth, keep-
ing mercy for thousands, forgiving iniqui-
ty, transgression, and sin, and that will by
no meanes cleare the guilty.* *Exod.* 20. 6.
*And shewing mercy unto thousands of them
that love me, and keep my Commandements.*
Psal. 25. 10. *All the paths of the Lord are
mercy and truth, unto such as keep his Co-
venant, and his Testimonies.* *Psal.* 32. 10.

Many

Many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compasse him about. Psal. 33. 18. Behold, the eye of the Lord is upon them that feare him, upon them that hope in his mercy. Psal. 103. 11. For as the Heaven is high above the Earth, so great is his mercy toward them that feare him. Vers. 17. But the mercy of the Lord is from everlasting to everlasting, upon them that feare him.

When Satan attempts to draw thee to sin, by presenting God as a God all made up of mercy; oh! then reply, that though Gods generall mercy extend to all the works of his hand, yet his special mercy is confined to them that are divinely qualified, to them that love him, and keep his Commandements, to them that trust in him, that by hope hang upon him, & that feare him, and that thou must be such a one here, or else thou canst never be happy hereafter; thou must partake of his special mercy, or else eternally perish in everlasting misery, notwithstanding Gods general mercy.

(poor trifles) outward blessings to those that he least loves, but his gold, his special mercy is onely towards those that his heart is most set upon.

The

The Fifth Remedy

5 Remedy.

Gen. 39. 9.

Rom. 6. 1, 2.

Against this Device of Satan, is solemnly to consider, That those that were once glorious on earth, and are now triumphing in Heaven, did look upon the mercy of God as the most powerfull Argument to preserve them from sin, and to fence their soules against sin, and not as an encouragement to sin. *Psal. 26. 3, 4, 5, 6. For thy loving kindnesse is before mine eyes, and I have walked in thy truth; I have not sate with vain persons, neither will I goe in with dissemblers. I have hated the Congregation of evill doers, and will not sit with the wicked.* So Joseph strengthened himself against sin, from the remembrance of mercy. *How then can I (saith he) do this great wickednesse, and sin against God?* He had fixt his eye upon mercy and therefore sin could not enter, though the iron entred into his soule; his soul being taken with mercy, was not moved with his Mistresses impudency. Satan knockt oft at the doore, but the sight of mercy would not suffer him to answer, or open. Joseph like a Pearle in a Puddle, keeps his vertue still. So Paul, *Shall we continue in sin that grace may abound? God forbid; how shall we that are dead to sinne, live any longer therein? There is nothing in the world that*

that renders a man more unlike to a Saint, and more like to Satan, then to argue from mercy to sinfull liberty ; from Divine goodnesse to licentiousnesse ; this is the Devils Logick, and in whom ever you find it, you may write, *This soule is lost.* A man way as truly say, the Sea burns, or fire cooles, as that free grace and mercy should make a soule truly gracious to doe wickedly. So the same Apostle, *I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.* So John, *These things I write unto you, that ye sin not.* What was it that he wrote ? He wrote, *That we might have fellowship with the Father and his Son ; and that the blood of Christ cleanseth us from all sin ; and that If we confesse our sin, he is just and faithfull to forgive us our sins ; and that if we doe sin, we have an Advocate with the Father, Jesus Christ the righteous.* These choyce favours and mercies the Apostle holds forth as the choicest meanes to preserve the soul from sin, and to keep at the greatest distance from sin, and if this won't doe it, you may write the man void of Christ and grace, and undone for ever.

The stone called *Pontaurus* is of that vertue, that it preserves him that carries it, from taking any hurt by poyson. The mercy of God in Christ to our soules, is the most precious stone or Pearl in the world, to preserve us from being poysoned with sin.

1 John 2. 1, 2.

The

*The Sixth Device that
Satan hath to draw
the soule to
sin, is,*

6 Device.

BY perswading the soul, That the work of Repentance is an easie work, and that therefore the soule need not make such a matter of sin. Why suppose you do sin, saith Satan, 'tis no such difficult thing to return, and confesse, and be sorrowful, and beg pardon, and cry, *Lord have mercy upon me*; and if you doe but this, God will cut the score, and pardon your sins, and save your soules, &c.

By this Device Satan drawes many a soule to sin, and makes many millions of soules servants, or rather slaves to sin, &c.



Now

Now the Remedies against
this Device of Satan
are these that
follow.

The First Remedie

Repentance, seriously to consider, That Repentance is a mighty work, a difficult work, a work that is above our power. There is no power below that power that raised Christ from the dead, and that made the world, that can break the heart of a sinner, or turn the heart of a sinner; Thou art as well able to melt Adamant, as to melt thine owne heart; to turne a flint into flesh, as to turn thine owne heart to the Lord; to raise the dead, and to make a world, as to repent. Repentance is a flower that growes not in Natures garden. Can the *Æthiopian* change his skin, or the *Leopard* his spots? then may yet also doe good, that are accustomed to doe evil, Jer. 13.23. Repentance is a gift that comes downe from above; men are not born with Repentance in their hearts, as they are born with tongues in their mouths. *Act. 5.31.* Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance

I Remedy.

Fallen man hath lost (*imperium suum, and imperium sui*) the command of himselfe, and the command of the creatures. And certainly he that cannot command himself, cannot repent of himself.

*Da penitentia
& postea
indulgentiam
sibi dicens
Fulgencius.*

It was a vaine brag of King Cyr^{us}, that caused it to be written upon his Tomb-stone, (*παρὰ τοῖς ἰσχυραῖς*) I could doe all things. So could Paul too, but it was through Christ which strengthened him.

2. Remedy.

The Hebrew word for Repentance, is

שׁוּבָה
from

שׁוּב
which signifies to return, implying a going back from what a

repentance to Israel, and forgiveness of sin. So in 2 Tim. 2. 25. In meeknesse instructing them that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth. 'Tis not in the power of any mortall to repent at pleasure. Some ignorant deluded soules vainly conceit that these five words, *Lord have mercy upon me*, are efficacious to send them to Heaven; but as many are undone by buying a counterfeit Jewel: So many are in Hell; by mistake of their Repentance; many rest in their Repentance, though it be but the shadow of Repentance, which caused one to say, *Repentance damnes more then sin.*

The second Remedy

Against this Device of Satan, is, solemely to consider of the Nature of true Repentance. Repentance is some other thing then what vain men conceive.

Repentance is sometimes taken in a more strict and narrow sense, for godly sorrow; sometimes Repentance is taken in a large sense, for Amendment of Life. Repentance hath in it three things, viz.

The } *Act.*
 } *Subject.*
 } *Terms.*

1 The formall *Act* of Repentance is a changing

changing and converting ; 'tis often set forth in Scripture by turning , *Turne thou me, and I shall be turned*, saith Ephraim ; *after that I was turned, I repented*, saith he ; 'tis a turning from darknesse to light.

2. The Subject changed and converted, is the whole man ; 'tis both the sinners heart and life : First his heart, then his life, first his person, then his practice and conversation. *Wash ye, make you cleane*, there's the change of their persons ; *Put away the evill of your doings from before mine eyes ; cease to doe evill, learne to doe well*, there's the change of their practises : *So Cast away* (saith Ezekiel) *all your transgressions whereby you have transgressed*, there's the change of the life ; *and make you a new heart, and a new spirit*, there's the change of the heart.

3. The Terms of this change and conversion, from which, and to which, both heart and life must be changed from all sin, to God. The heart must be changed from the state and power of sin, the life from the acts of sin, but both unto God ; the heart to be under his power in a state of grace, the life to be under his rule in all new obedience, as the Apostle speaks, *To open their eyes, and to turne them from darknesse to light, and from the power of Satan unto God*. So the Prophet Isaiah saith,

man had don. It notes a turning or converting from one thing to another, from sin to God.

The Greeks have two words, by which they expresse the nature of Repentance, one is *μετάνοια*, which signifies to be careful, anxious, solicitous after a thing is done ; the other word is *μετάρων*, is *refipiscentia*, after-wit, or after-wisdom, the minds recovering of wisdom, or growing wiser after our folly. *Ab ἀπολα δαμνία* *μετα πόσ*, it being the correction of mens folly, and returning ad sinam.

mentem.

True repentance is a thorough change both of the mind & manners; *Optima Crapissima penitentia est nova vita*, saith Luther, which saying is an excellent saying. Repentance for sin is nothing worth, without repentance from sin. If thou repentest with a contradiction (saith Tertullian) God will pardon thee with a contradiction; thou repentest and yet continuest in thy sin, God will pardon thee, and yet send thee to Hell; there's a pardon with a contradiction.

saith, *Let the wicked forsake their wayes, and the unrighteous man his thoughts, and let him return unto the Lord.* Thus much of the nature of Evangelical Repentance. Now soules, tell me whether it be such an easie thing to Repent, as Satan doth suggest. Besides what hath been spoken, I desire that you will take notice, that Repentance doth include a turning from the most darling sin. Ephraim shall say, *What have I to doe any more with idols?* Yet it's a turning from all sin to God. *Exek. 18. 30.* Therefore I will judge you, O house of Israel, every one according to his wayes, saith the Lord God: Repent, and turne your selves from all your transgressions, so iniquity shall not be your mine. He that turn'd from many, but turn'd not from his Herodian, which was his ruine. Judas turn'd from all visible wickednesse, yet he would not cast out that golden Devil Covetousnesse, and therefore was cast into the hottest place in Hell. He that turns not from every sin, turns not aright from any one sin. Every sin strikes at the Honour of God, the Being of God, the Glory of God, the Heart of Christ, the Joy of the Spirit, and the Peace of a mans Conscience; and therefore a soule truly penitent, strikes at all, hates all, conflicts with all, and will labour to draw strength from a crucified Christ to crucifie all.

true

True Penitent knowes neither Father nor Mother, neither right eye, nor right hand, but will pluck out the one, and cut off the other. *Saul* spared but one *Agag*, and that cost him his soule and his Kingdome. Besides, Repentance is not onely a turning from all sin, but also a turning to all good, to a love of all good, to a prizing of all good, and to a following after all good. *Ezek. 18. 21.* But if the wicked will turn from all the sins that he hath committed, and keep all my Statutes, and doe that which is lawfull and right, he shall surely live, he shall not die; that is, onely negative righteousness and holiness, is no righteousness nor holiness. *David* fulfilled all the wills of God, and had respect unto all his Commandements, and so had *Zacharias* and *Elizabeth*. 'Tis not enough that the Tree bears not ill fruit; but, it must bring forth good fruit, else it must be cut downe and cast into the fire. So, 'tis not enough that you are not thus and thus wicked, but you must be thus and thus gracious and good, else Divine Justice will put the Axe of Divine vengeance to the root of your soules, and cut you off for ever. Every Tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. Besides, Repentance doth include a sensiblenesse of sins sinfulness, how opposite & contrary 'tis to the blef-

Negative goodnesse serves no mans turne to save him from the Axe.

It is said of *Abacuc*, that the hatred of the *Priscillian* Heresie, was all the vertue that he had. The evill servant did not riot out his Talent. Those Reprobates, *Mat. 23.* robbed not the Saints, but relieved them not; for this they must eternally persist.

sed God ; God is light , sin is darknesse ; God is life , sin is death ; God is Heaven , sin is Hell ; God is beauty , sin is deformity.

Also true Repentance includes a sensiblenesse of sins mischievousnesse , how it cast Angels out of Heaven , and Adam out of Paradise ; how it laid the first corner stone in Hell , and brought in all the curses , crosses , and miseries that be in the world ; and how it makes men liable to all temporal , spiritual , and eternal wrath , how it hath made men Godlesse , Christlesse , Hopelesse , and Heavenlesse.

Further , True Repentance doth include sorrow for sin , contrition of heart , it breaks the heart with sighes , and sobs , and groans , for that a loving God and Father is by sin offended , a blessed Saviour afresh crucified , and the sweet Comforter , the Spirit , grieved and vexed.

Again , Repentance doth include , not onely a loathing of sin , but also a loathing of our selves for sin ; as a man doth not onely loath poyson , but he loaths the very dish or vessel that hath the smell of the poyson . So a true Penitent doth not onely loath his sin , but he loaths himselfe the vessell that smells of it . So *Ezek. 20. 43* : *And there shall ye remember your wayes and all your doings , wherein ye have been defiled ; and ye shall loath your selves*

True repentance is a sorrowing for sin as it is offensive to *Deum Dei* , every *frum d Deo* , this both comes from God , & drives a man to God , as it d d the Church in the Canticles , and the Prodigal . *Ezek. 20. 22 , 23* .

your owne sight, for all your evils that ye have committed. True Repentance will work your hearts, not onely to loath your sins, but also to loath your selves:

Again, True Repentance doth not onely worke a man to loath himselfe for his sins, but it makes him asham'd of his sin also. *What fruit have ye of those things whereof ye are (now) asbamed?* saith the Apostle: So *Ezekiel*, *And thou shalt be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee, for all that thou hast done,* saith the Lord God. When a penitentiall soul sees his sins pardoned, the anger of God pacified, and Divine Justice satisfied, then he sits down (and blushes, as the Hebrew hath it) as one asbamed. Yea, true Repentance doth work a man to crosse his sinfull selfe, and to walk contrary to sinful selfe, to take a holy revenge upon sin, as you may see in *Paul*, the *Jaylor*, *Mary Magdalen*, and *Martha*; this the Apostle shewes in 2 Cor. 7. 10, 11. *For godly sorrow worketh repentance never to be repented of, but the sorrow of the world worketh death: For behold the selfe same thing that ye sorrowed after a godly sort, what carefulnesse it wrought in you; yea, what clearing of your selves; yea, what indignation; yea, what care; yea, what vehement desire; yea,*

Quantum displicet Deo immunditia peccati, in quantum placeet Deo erubescencia penitentis. Ber i.e. So much the more God hath been displeased with the blackness of sin, the more will hee be pleased with the blushing of the sinner. They that do not burn now in zeal against sin, must ere long burn in Hell for sin.

what will; yes, what revenge? Now soules, sum up all these things together, and tell me whether it be such an easie thing to repent, as Satan would make the soule to believe; and I am confident your hearts will answer, that 'tis as hard a thing to repent, as 'tis to make a world, or to raise the dead.

I shall conclude this second Remedy, with a worthy saying of a precious holy man: *Repentance* (saith he) *strips us stark naked of all the Garments of the old Adam, and leave us so much as the skins behind;* in this rotten building it leaves not a stone upon a stone, As the Flood drowned Noah's one friends and servants: So must the flood of repenting tears drown our sweetest, and most profitable sins.

The Third Remedy

3 Remedy.

Anselm in his Meditations confesseth, That all his life was either damnable for sin committed, or unpro-

Against this Device of Satan, is, seriously to consider, That Repentance is a continued act; the word Repentance implies the continuation of it. True Repentance inclines a mans heart to perform Gods Statutes always, even unto the end: a true penitent must goe on, from Faith to Faith, from strength to strength, he must never stand still, nor come back. Repentance is a grace, and must have its due operation, as well as other graces; the

repent

repentance is a continued spring, where the waters of godly sorrow are alwayes flowing; *My sins are ever before me.* A true penitent is often casting his eyes back to the dayes of his former vanity, and this makes him morning and evening to water his couch with his teares. Remember not against me the finnes of my youth, saith one blessed penitent; and, *I was a blasphemer, and a persecutor, and injurious,* saith another penitent. Repentance is a continued act of turning, a repentance never to be repented of, a turning never to turn again to folly; a true penitent hath ever something within him to turn from, he can never get near enough to God, no, not so near him as once he was; and therefore he is still turning and turning, that he may get nearer and nearer to him; that is his chiefest good, and his onely happinesse (*Optimum maximum*) the best, and the greatest; they are every day a crying out, *O wretched men that we are, who shall deliver us from this body of death?* They are still sensible of sin, and still conflicting with sin, and still sorrowing for sin, and still loathing of themselves for sin. Repentance is no transient act, but a continued act of the soule; and tell me, O tempted soule I whether it be such an empty thing, as Satan would make thee believe, to be every day a turning, more

fitable for good omitted, and at last concludes, (*Quid restat, o peccator, nisi ut in tota vita tua deplores totam vitam tuam.*) Oh what then remains, but in our whole life, to lament the sins of our whole life.

'Tis truly said of God, that he is *Omnia super omnia.*

and more from sin, and a turning nearer and nearer to God, thy choyselt blessednesse. A true penitent can as easily content himselfe with one act of faith, or one act of love, as he can content himself with one act of Repentance.

A Jewish Rabbie pressing the practice of Repentance upon his Disciples, exhorting them to be sure to repent the day before they dyed; one of them replied, That the day of any mans death was very uncertain; *Repent therefore every day* (said the Rabbin) *and then you shall be sure to repent the day before you dye.* You are wise, and know how to apply it to your own advantage.

The Fourth Remedy

4 Remedy.

If thou be backward in the thoughts of Repentance, be forward in the thoughts of Hell; the flames whereof, onely the streams of the penitent eye can extinguish.
Tertullian.

Against this Device of Satan, is, solemnly to consider, That if the work of Repentance were such an easie work as Satan would make it to be; then certainly so many would not lye roaring and crying out (of wrath and eternal ruine) under the horrors and terrors of conscience, for not repenting; yet doubtlesse, so many millions would not goe to Hell for not repenting, if it were such an easie thing to repent. Ah! doe not poor soules under horror of conscience, cry out, and say, were all this world

a lump of gold, and in our hand to dispose of, we would give it for the least dram of true repentance; and wilt thou say it is an easie thing to repent? When a poore sinner, whose Conscience is awakened, shall judge the exchange of all the world for the least dram of repentance, to be the happiest exchange that ever sinner made. Tell me, O soule! is it good going to Hell? Is it good dwelling with the devouring fire? with everlasting burnings? Is it good to be for ever separated from the blessed and glorious presence of God, Angels, and Saints? And to be for ever shut out from those good things of eternall life? which are so many, that they exceed number; so great, that they exceed measure; so precious, that they exceed all estimation; wee know, 'tis the greatest misery that can befall the Sons of men, and would they not prevent this by repentance, if it were such an easie thing to repent, as Satan would have it? Well then, doe not run the hazard of loosing God, Christ, Heaven, and thy soule for ever, by hearkning to this Device of Satan, viz. *That it is an easie thing to repent, &c.* If it be so easie, why then doe wicked mens hearts so rise against them that presse the Doctrine of Repentance in the sweetest way, and by the strongest & the choycest Arguments that the Scrip-

Oh how shalt thou teir and rend thy self? how shalt thou lament fruitlesse Repenting? what wilt thou say? Wo^e is me, that I have not cast off the burden of sin; woe is me, that I have not washed away my spots, but am now pierced with mine iniquities, now have I left the surpassing joy of Angels.
Basil.

ture doth afford? And why do they kill two at once? The faithfull Laboureurs name, and their own soules, by their wicked words and actions, because they are put upon repenting, which Satan tells them is so easie a thing: Surely, were Repentance so easie, wicked men would not be so much enrag'd, when that doctrine is by Evangelicall considerations prest upon them.

The Fifth Remedy

5 Remedy.

Yet it is better to be kept from sin, then cured of sin by repentances; as it is better for a man to be preserved from a disease then to be cured of the disease.

Against this Device of Satan, is, seriously to consider, That to repent of sin is as great a work of grace, as not to sin. By our sinfull falls the powers of the soule are weakened, the strength of grace is decayed, our evidences for Heaven are blotted, fears and doubts in the soul are raised, (will God once more pardon this scarlet sin, and shew mercy to this wretched soule) and corruptions in the heart are more advantaged, and confirmed, and the conscience of a man after falls, is the more irridged, or the more benumbed; now for a soule, notwithstanding all this, to repent of his falls, this shewes, that 'tis as great a work of grace to repent of sin, as 'tis not to sinne. Repentance is the vomit of the soule, and of all Physick, none so difficult and hard, as

to vomit; the same meanes that tends to preserve the soule from sin, the same meanes works the soule to rise by Repentance, when 'tis fallen into sin. We know, the mercy and loving kindnesse of God is one speciall meanes to keep the soule from sin, as *David* spake, *Thy loving kindnesse is alwayes before mine eyes, and I have walked in thy truth, and I have not sate with vaine persons, neither will I goe in with dissemblers. I have hated the Congregation of evill doers, and will not sit with the wicked.* So by the same meanes the soule is raised by repentance out of sin, as you may see in *Mary Magdalen*, who loved much, and wept much, because much was forgiven her: So those in *Hosien*, *Come let us returne unto the Lord, for he hath torne, and he will heale; he hath smitten, and he will binde us up. After two dayes he will revive us, in the third day he will raise us up, and we shall live in his sight; or, before his face, as the Hebrew hath it; i. e. in his favour.* Confidence in Gods mercy and love, that he would heale them, and binde up their wounds, and revive their dejected spirits, and cause them to live in his favour, was that which did work their hearts to repent, and return unto him. I might further shew you this truth in many other particulars, but this may suffice, only remember this in the gene-

Psal. 26. 3,
4, 5.

Luke 7. 37,
38, 39; &c.

Hos 6. 1, 2.

יִצְחָק

2 Cor. 7. 11.

general, that there is much of the power of God, and love of God, and faith in God, and fear of God, and care to please God, and zeale for the glory of God, requisite to work a man to repent of sin, as there is to keep a man from sin; by which you may easily judg, that to repent of sin, is as great a work as not to sin: And now tell me, oh soule! is it an easie thing not to sin? We know then certainly, 'tis not an easie thing to repent of sin.

The Sixth Remedy

6 Remedy.

Beda tells of a certain great man, that was admonished in his sickness to repent, who answer'd that he would not repent yet, for if he should recover, his Companions would laugh at him, but growing sicker and sicker, his friend pres-

Against this Device of Satan, is, seriously to consider, That he that now tempts thee to sin, upon this account, that repentance is easie, will ere long, to work thee to despaire, and for ever to break the neck of thy soule; present Repentance as the difficultest and hardest worke in the world; and to this purpose he will set thy finnes in order before thee, and make them to say, *We are thine, and we must follow thee.* Now Satan will help to work the soule to look up, and see God angry, and to look inward, and see conscience accusing and condemning; and to looke downwards, and see Hells mouth open to receive the impenitent soule, and all this to render the work of repentance impossible to the soule; what, saith Satan, dost thou

thou thinke that that is easie which the whole power of Grace cannot conquer, while we are in this world? Is it easie, saith Satan, to turne from some outward act of sin, to which thou hast been addicted? Doeſt thou not remember that thou hast often complained against such and such particular sins, and resolved to leave them, and yet to this hour thou hast not, thou canst not? What will it then be to turn from every sin? Yea, to mortifie and cut off those sins, those daring lusts, that are as joynts and members, that be as right hands, and right eyes? Hast thou not loved thy sins above thy Saviour? Hast thou not preferred Earth before heaven? Hast thou not all along neglected the means of Grace? and despised the offers of Grace? and vexed the Spirit of Grace? There would be no end, if I should set before thee the infinit evils that thou hast committed, and the innumerable good services that thou hast omitted, and the frequent checks of thy own Conscience, that thou hast contemned, and therefore thou mayest well conclude, that thou canst never repent, that thou shalt never repent. Now saith Satan, doe but a little consider thy numberlesse sinnes, and the greatnesse of thy sins, the foulnesse of thy sins, the hainousnesse of thy sins, the circumstances of thy sins, and thou shalt easi-

ly

sed him again to repent, but then he told them it was too late; (*Quia jam judicatus sum & condemnatus*) For now (saith he) I am judged and; condemned.

As one *Lamachus* a Commander, said to one of his souldiers, that was brought before him for a misbehaviour, who pleaded he would do so no more; saith he (*Non licet in bello bis peccare.*) No man must offend twice in war. So God will not suffer men often to neglect the day of grace.

Repentance is
a work that
must be time-
ly done, or
men are ete-
rally undone
for ever. *Aut
penitendum aut
peritundum.*

ly see, that those sins that thou thoughtest to be but mores, are indeed mountains, and is it not now in vaine to repent of them? Surely, saith Satan, if thou shouldst seek repentance and grace with teares, as *Esen*, thou shalt not find it; thy glasse is out, thy sun is set, the door of mercy is shut, the golden Scepter is taken in, and now thou that hast despised mercy, shalt be for ever destroyed by Justice; for such a wretch as thou art to attempt repentance, is to attempt a thing impossible; tis impossible that thou, that in all thy life couldest never conquer one sin, shouldst master such a numberlesse number of sins, which are so near, so dear, so necessary, and so profitable to thee, that have so long bedded and boarded with thee, that have been old acquaintance and companions with thee; hast thou not often purposed, promised, vowed, and resolved to enter upon the practice of repentance, but to this day couldest never attain it: Surely 'tis in vain to strive against the stream, where it is so impossible to overcome; thou art lost, and cast for ever to hell, thou must to Hell, thou shalt; ah soules! he that now tempts you to sin, by suggesting to you the easinesse of Repentance, will at last, work you to despair, present Repentance as the hardest worke in all the world, and a work as far above man, as Heaven

Heaven is above Hell, as light is above darknesse. Oh ! that you were wise, to break off your sinnes, by timely Repentance.

*Now the Seventh Device that
Satan hath to draw
the Soule to
Sin, is,*

BY making the soule bold to venture upon the occasions of sin. Saith Satan, You may walk by the Harlots door, though you won't goe into the Harlots bed ; you may sit and sip with the drunkard, though you won't be drunk with the drunkard ; you may look upon *Jezebells* beauty, and you may play and toy with *Dalilah*, though you doe not commit wickednesse with the one, or the other ; you may with *Achan* handle the golden wedge, though you do not steale the golden wedge, &c.

7 Device.

Now

Now the Remedies a-
gainst this Device
of the Devil
are these.

The First Remedy

1 Remedy.

Epiphanius saith, That in the old Law, when any dead body was carried by any house, they were in-joyn'd to shut their doors and windows.

*Quicquid est
male celebratum.*

IS, Solemnly to dwell upon those Scriptures that do expressly command us to avoid the occasions of sin, and the least appearance of evil, *1 Thes. 5. 22. Abstain from all appearance of evil*; whatsoever is heterodox, unsound, and unsavoury, shun it, as you would do a Serpent in your way, or poyson in your meat.

Theodosius tare the *Arrians* Arguments presented to him in writing, because he found them repugnant to the Scriptures, and *Augustine* retracted even *Ironies* only, because they had the appearance of lying.

When God had commanded the *Jews* to abstain from *Swines* flesh, they would not so much as name it, but in their common talk would call a *Sow* another thing. To abstain from all appearance of evil, is to doe nothing wherein sin appeares, or which hath a shadow of sinne. *Bernard* glosseth finely, *What ever is of an ill shew,*

or of ill report, that he may neither wound conscience *per credit*; we must shun, and be shie of the very shew and shadow of sin, if either we tender our credit abroad, or our comfort at home.

It was good counsell that *Livia* gave her husband *Augustus*; *It behooveth thee, not onely not to do wrong, but not to seem to do so.* &c. So *Jude* 23. *And others save with feare, pulling them out of the fire, bating even the Garment spotted by the flesh.*

This is a phrase taken from legall uncleanness, which was contracted by touching the houses, the vessels, the garments of unclean persons. Under the Law men might not touch a menstruous cloath, nor God would not accept of a spotted Peace-offering. So we must not onely hate, and avoid grosse sins, but every thing that may carry a favour, or suspicion of sin; we must abhor the very signes and tokens of sin: so in *Prov.* 5. 8. *Remove thy way far from her, and come not nigh the door of her house.* He that would not be burnt, must dread the fire; he that would not beare the Bell, must not meddle with the rope. To venture upon the occasion of sin, and then to pray, *lead us not into temptation*, is al one, as to thrust thy finger into the fire, & then to pray that it might not be burnt. So in *Prov.* 4. 14, 15. you have another command, *Enter not in the path*

of

Socrates speaketh of two young men that flung away their belts, when being in an idols Temple, the lustrating water fell upon them, decting, saith the Historian, the Garment spotted by the flesh.

One said, As oft as I have been among vain men, I return'd home lesse a man then I was before.

of the wicked, and goe not in the way of men, avoid it, and passe not by it, turn from it, and passe away. This triple gradation of Solomon sheweth with a great emphasis, how necessary it is for men to flee from all appearance of sin; as the Seaman shuns lands and shelves, and as men shun those that have the plague forerunning upon them: As Weeds do endanger the Corne, as bad humours do endanger the blood, or as an infected house doth endanger the neighbour-hood: so doth the company of the bad endanger those that are good; intirenesse with wicked comforts, is one of the strongest Chaines of Hell, and binds us to a participation both of sin and punishment.

The Second Remedy

2 Remedy.

Against this Device of Satan, is, solemnly to consider, That ordinarily there is no Conquest over sin, without the soule turnes from the occasion of sin, 'tis impossible for that man to get the conquest of sin, that playes and sports with the occasions of sin. God will not remove the temptation, except we turn from the occasion. It is a just and righteous thing with God, that he should fall into the pit, that will adventure to dance upon the

the brink of the pit ; and that he should be a slave to sin, that will not flee from the occasions of sin. As long as there is fuel in our hearts for a temptation, we cannot be secure ; he that hath Gunpowder about him, had need keep far enough off from sparkles ; to rush upon the occasions of sin, is both to tempt our selves, and to tempt Satan to tempt our soules ; 'tis very rare that any soul playes with the occasions of sin, but that soule is insuar'd by sin ; 'tis seldome that God keeps that soul from the acts of sin, that will not keep off from the occasions of sin ; he that adventures upon the occasions of sin, is as he that would quench the fire with Oyle, which is a fuel to maintain it, and increase it. Ah soules ! often remember, how frequently you have been overcome by sin, when you have boldly gone upon the occasions of sin ; look back soules, to the day of your vanity, wherein you have been as easily conquered, as tempted, vanquished, assaulted, when you have playd with the occasions of sin ; as you would for the future be kept from the acting of sin, and be made victorious over sin, oh flee from the occasions of sin.

The Fable saith, That the Butterfly ask'd the Owle how he should deal with the fire, which had singed her wings, who counsel'd her not to behold so much as its smoak.

The Third Remedy

3 Remedy.

There are
stories of hea-
thens, that
would not
look upon
beauties, lest
they should
be insnared.

Democritus
pluckt out his
own eyes, to
avoid the
danger of
uncleannesse.

Against this Device of Satan, is, se-
riously to consider, That other pre-
cious Saints that were once glorious on
earth, and are now triumphing in heaven,
have turned from the occasions of sin, as
hell is selfe; as you may see in *Joseph*,
Gen. 39. 10. *And it came to passe, as she*
spake to Joseph day by day, that he heark-
ned not unto her, to lye by her, or to be with
her. *Joseph* was famous for all the foure
Cardinal Vertues, if ever any were; in
this one temptation you may see his For-
titude, Justice, Temperance, and Prudence,
in that he shuns the occasion (for he
would not so much as be with her.) And
that a man is indeed, that he is in a temp-
tation, which is but a rap to give vent to
corruption. The *Nazarite* might not on-
ly not drink Wine, but not taste a Grape,
or the husk of a Grape. The *Leaper* was
to shave his haire, and paire his nails. The
Devill counts a fit occasion, half a con-
quest, for he knows that corrupt nature
hath a seed-plot of all sin, which being
drawn forth, and watered by some sinful
occasion, is soon set awork to the produ-
cing of death and destruction. God will
not remove the temptation, till we remove
the occasion. A Bird whiles aloft, is safe,
but

but she comes not near the soare without danger, the shunning the occasions of sin renders a man most like the best of men: A soul eminently gracious, dares not come near the traine, though he be far off the blow. So Job 31. 1. *I made a Covenant with mine eyes, why then should I thinke upon a maid?* I set a watch at the entrance of my senses, that my soule might not by them be infected and endangered; the eye is the window of the soule, and if that should be alwayes open, the soule might smart for it. A man may not look intently upon that, that he may not love intirely. The Disciples were set agogg, by beholding the beauty of the Temple; tis best and safest to have the eye alwayes fixt upon the highest and noblest objects; as the Marriners eye is fixt upon the Star, when their hand is on the sterne. So David, when he was himselfe, he shuns the occasions of sin. *Psal. 26. 4, 5. I have not sate with vaine persons, neither will I goe in with dissemblers; I have hated the Congregation of evill doers, and will not sit with the wicked.*

Stories speak of some that could not sleep when they thought of the Trophies of other Worthies, that went before them; the highest and choycest examples are to some, and should be to all very quickning and provoking; and oh! that

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ברית

I cut a Covenant.

In making Covenants, it was a custome among the Jewes, to cut some beast or other in pieces, and so walk between the peeces, to signifie, that they desired God to destroy them that should break the Covenant:

the examples of those worthy Saints, *David, Joseph, and Job*, might prevail with all your souls to shun and avoid the occasions of sin; every one should strive to be like to them in grace, that they desire to be equall with in glory. He that shooteth at the Sun, though he come far short, will shoot higher, then hee that aimeth at a shrub; 'tis best (and it speaks out much of Christ within) to eye the highest, and the worthiest examples.

The Fourth Remedy

4 Remedy.

Plutarch saith of *Demosthenes*, That he was excellent at praising the worthy acts of his Ancestors, but not so at imitating them. Oh that this were not applicable to many professors in our times.

Against this Device of Satan, is solemnly to consider, That the avoiding the occasions of sin, is an evidence of grace, and that which lifts up a man above most other men in the world. That a man is in deed, which he is in temptation, and when sinfull occasions do present themselves before the soul, this speaks out both the truth, and the strength of grace; when with *Lot*, a man can be chaste in *Sodom*, and with *Timothy* can live temperately in *Asia*, among the luxurious *Ephesians*; and with *Job* can walk uprightly in the Land of *Uz*, where the people were prophane in their lives; and so perdition in their worship; and with *Daniel* be holy in *Babylon*; and with *Abraham* righteous in *Chaldea*; and with *Nehemiah*

Jeremiah, zealous in *Damasco*, &c. Many a wicked man is big, and full of sinfull corruption, but shewes it not for want of occasion; but that man is surely good, who in his course will not be bad, though tempted by occasions; a Christlesse soule is so farre from refusing occasions when they come in his way, that he looks and longs after them, and rather then he will goe without them, he will buy them not only with love or money, but also with the losse of his soule; nothing but Grace can fence a man against the occasions of sin, when he is strongly tempted thereunto. Therefore as you would cherish a precious Evidence in your owne bosomes, of the truth and strength of your graces, shun all sinful occasions.

*The Eighth Device that
Satan hath to draw
the soule to
sin, is,*

8 Device.

'Twas a
weighty say-
ing of Seneca,
(*Nihil est infelicius eo, cui nil
nunquam contingit adversi*;
There is no-
thing more
unhappy, then
he who never
felt adversity.

BY presenting to the soule the outward mercies that vaine men enjoy, and the outward miseries that they are freed from, whilst they have walked in the way of sin. Saith Satan, dost thou see O soul the many mercies that such & such enjoy that walk in those very ways that thy soul startles to think of, and the many crosses that they are delivered from, even such makes other men (that say they dare not walk in such wayes) to spend their dayes in sighing, weeping, groaning, and mourning, and therefore saith Satan, if ever thou wouldst be freed from the dark night of adversity, and enjoy the Sun-shine of prosperity, thou must walke in these ways.

By this stratagem the Devil took those in *Jer. 44. 16, 17, 18.* As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee, but we will certainly doe whatsoever thing goeth forth of our mouth, to burne Incense unto the Queen of Heaven, and to pour

our drink-offerings unto her, as we have done, we and our Fathers, our Kings, and our Princes in the Cities of Judah, and in the streets of Jerusalem: for then had wee plenty of victuals, and were well, and saw no evil. But since we left off to burn Intense to the Queen of Heaven, and to poure our drink-offerings unto her, we have wanted all things, and have been consumed by the sword, and by the famine. This is just the language of a world of ignorant, prophane, and superstitious soules in London, and England, that would have made them a Captain to return to Bondage, yea to that bondage that was worse then that the Israelites groaned under. Oh! say they, since such and such persons have been put down, and left off, we have had nothing but plundering and taxing, and butchering of men, &c. and therefore we will do as we and our Kings, and Nobles, and Fathers have formerly done, for then had we plenty at home, and peace abroad, &c. and there was none to make us afraid.

Some of the Heathens would be wicked as their gods were, counting it a dishonour to their god, to be unlike to him. Lactantius.

'Tis said of one of the Emperours, That Rome had no war in his dayes, because 'twas plague enough to have such an Emperour. You are wise, & know how to apply it.

Now

Now the Remedies against
this Device of Satan
are these that
follow.

The First Remedie

1 Remedy.

Tully judged
the Jewes Re-
ligion to be
naught, be-
cause they
were so often
overcome and
impoverishd,
and afflicted;
and the Reli-
gion of Rome
to be right,
because the
Romans pro-
spered; and
became Lords
of the world;
& yet though
the Romans
had his hand,
yet the Jewes
had his heart;

IS, solemnly to consider, That no man
knowes how the heart of God
stands by his hand; his hand of mercy
may be towards a man, when his heart
may be against that man, as you may see
in *Saul*, and others. And the hand of
God may be set against a man, when the
heart of God is dearly set upon a man, as
you may see in *Job* and *Ephraim*; the
hand of God was sorely set against them,
and yet the heart and bowels of God
were strongly working towards them; no
man knoweth either love or hatred by
outward mercy or misery, for all things
come alike to all, to the righteous, and to
the unrighteous; to the good, and to the
bad, to the clean, and to the unclean &c.
The Sun of prosperity shines as well upon
brambles of the wilderness, as fruit trees
of the Orchard; the snow and haile of
adversity lights upon the best Gardens, as
well as the stinking dunghills, or the wild
waste.

waite. *Ahab's* and *Josiah's* ends concur in the very circumstances. *Saul* & *Jonathan*, though different in their natures, deserts, and deportments, yet in their deaths they were not divided. Health, wealth, honors, &c. crosses, sicknesses, losses, &c. are cast upon good men and bad men promiscuously. The whole *Turkish Empire* is nothing else but a trust, cast by Heavens great House-keeper to his dogs. *Moses* dies in the Wildernesse, as well as those that murmured. *Nabal* is rich as well as *Abraham*; *Achitophel* wise, as well as *Solomon*; and *Doeg* honoured by *Saul*, as well as *Joseph* was by *Pharaoh*. Usually the worst of men have most of these outward things; and the best of men have least of Earth, though most of Heaven.

for they were dearly beloved, though sorely afflicted.

Nihil est nisi mica panis.
Luther.

The Second Remedy

Against this Device of Satan, is, seriously to consider, That there is nothing in the world that doth so provoke God to be wrath, and angry, as mens taking encouragement from Gods goodness and mercy, to doe wickedly. This you may see by that wrath that fell upon the old world, and by Gods raining Hell out of Heaven upon *Sodome* and *Gomorah*. This is clear in *Jer. 44.* from *vers. 20.* to *vers. 28.* the words are worthy of your best meditation;

2 Remedy.

Such sou'es
make God a
God of *clouts*,
one that will
not doe as he
saith; but they
shall find God
to be as severe
in punishing,
as hee is to o-
thers gracious
in pardoning.
Good turns
aggravate un-
kindnesses, &
our guilt is
increased by
our obligati-
ons.

meditation; oh that they were engrave
in all your hearts, and constant in all your
thoughts! Though they are too large for
me to transcribe them, yet they are not
too large for me to remember them. To
argue from mercy to sinful liberty, is the
Devils Logick, and such Logicians do ever
walk, as upon a Mine of gun-powder, rea-
dy to be blown up; no such souls can ever
avert or avoid the wrath of God. This is
wickednesse at the height, for a man to be
very bad; because God is very good, is
worse spirit then this is not in hell. Al-
Lord! doth not wrath, yea the greatest
wrath, lye at this mans door? Are not the
strongest Chains of darknesse prepared for
such a soule? To sin against mercy, is to
sin against humanity, it is bestial, nay it is
worse. To render good for evill is divine;
to render good for good is humane, to
render evill for evill, is brutish; but to
render evill for good, is devillish; and
from this evil deliver my soul, oh God.

The Third Remedy

3 Remedy.

Against this Device of Satan, is fo-
lemnly to consider, That there is no
greater misery in this life, then not to be
in misery; no greater affliction, then not
to be afflicted; woe, woe to that soule
that God will not spend a rod upon; this

is the saddest stroke of all, when God refuses to strike at all. *Ephraim is joyued to idols, let him alone. Why should you be smitten any more; you will revolt more and more.* When the Physitian gives over the Patient, you say *Ring out his Knell, the man is dead*: So when God gives over a soule to sin, without controul, you may truly say, *This soule is lost*, you may ring out his knell, for he is twice dead, and pluckt up by the roots. Freedom from punishment is the mother of security, the step-mother of vertue, the poyson of Religion, the moth of holinesse, and the introducer of wickednesse. *Nothing (said one) seems more unhappy to me, then he in whom no adversity hath happened.* Outward mercies oft times prove a snare to our soules. *I will lay a stumbling block, Ezek. 3.20* *Vatublus* his Note there is, *I will prosper him in all things, and not by affliction restrain him from sin.* Prosperity hath been a stumbling block, at which millions have stumb'ed and fallen, and broke the neck of their soules for ever.

Religio peperit divitias & filia devoravit matrem.
Religion brought forth riches, & the daughter soon devoured the mother, saith *Augustine.*

Faciam, ut omnia habeant prospera; calamitatibus eum a peccato non revocabo.

The Fourth Remedie

Against this Device of Satan, is, seriously to consider, That the wants of wicked men under all their outward mercy, and freedom from adversity, is far

4 Remedy.

Men that enjoy all worldly comforts, may truly say, *Omnes humanae consolationes sunt desolationes.*

far greater then all their outward enjoyments. They have many mercies, yet they want more then they enjoy; the mercies which they enjoy, are nothing to the mercies they want. 'Tis true, they have honours, and riches, and pleasures, and friends, and are mighty in power, their seed is established in their sight with them, and their offspring before their eyes. Their house are safe from feare, neither will the rod of God upon them; They send forth their little ones like a flocke, and their children dance. They take the Timbrel and Harp, and rejoyce at the sound of the Organ, they spend their dayes in merrish, their eyes stand out with fatnesse, they have more then their heart can wish: And they have no bands in their death, but their strength is firme, they are not in trouble as other men, as David and Job speak; yet all this is nothing of what they want; They want interest in God, Christ, the Spirit, the Promises, the Covenant of Grace, and everlasting Glory, they want acceptation and reconciliation with God; they want righteousness, Justification, Sanctification, Adoption, and Redemption. They want the pardon of sin, and power against sin, and freedom from the dominion of sin. They want that favour that is better then life, and that joy that is unspeakable, and full of glory; and that peace that passeth understanding.

standing; and that grace, the least spark of which, is more worth then Heaven and Earth. They want a house that hath foundations, whose builder and maker is God; they want those riches that perish not; that glory that fades not, that Kingdome that shakes not. Wicked men are the most needy men in the world, yea, they want those two things that should render their mercies sweet, viz. The blessing of God, and content with their condition, and without which, their Heaven is but Hell, on this side Hell. When their hearts are lined up, & grown big upon the thoughts of their abundance; if conscience do's but put in a word, and say, 'tis true, here is this and that outward mercy. Oh! but where is an interest in Christ? Where is the favour of God? Where are the comforts of the Holy Ghost? Where are thy evidences for Heaven? *Ans.* This word from conscience makes the many countenance to change, his thoughts to be troubled, his heart to be amazed, and all his mercies on the right hand, and left, to be dead and withered. Ah! were but the eyes of wicked men open to see their wants, under their abundance, they would cry out, and say as *Absalom* did, *What have all these to me, so long as I cannot see the Kings face?* What's honour, and riches, and the favour of Creatures, so long

as

*Nec Christus
nec cœlum parit
& hyperbolen.*
Neither-
Christ, nor
Heaven, can
be hyperboli-
zed.

A Crown of
gold cannot
cure the
headach, nor a
velvet slipper
cannot ease
the Gout, no
more can ho-
nour or riches
quiet and still
the Consci-
ence.

The heart of
man is a three
square trian-
gle, which the
whole round
Circle of the
world cannot
fill (as Mathe-
maticians say)
but all the
corners will
complain of
empiness, &
hunger for
something else.

as I want the favour of God, the pardon of my sins, an interest in Christ, and the hopes of glory. O Lord, give me these, or I dye, give me these, or else I shall eternally die.

The Fifth Remedy

5 Remedy.

Against this Device of Satan, is, solemnly to consider, That outward things are not as they seem, and are esteemed; they have indeed a glorious outside, but if you view their insides, you will easily find that they fill the head full of cares, and the heart full of feares; what if the fire should consume one part of my estate, and the sea should be a grave to swallow up another part of my estate? what if my servants should be unfaithful abroad? and my children should be deceitful at home? Ah! the secret fretting, vexing, and gnawing that doth daily, yea, hourly attend those mens soules, whose hands are full of worldly goods.

'Twas a good speech of an Emperour. You (said he) gaze on my purple Robe, and golden Crown, but did you know what cares are under it, you would not take it from the ground to have it. 'Twas a true saying of Augustine on the 26 Psalm. Many are miserable by loving banisful things, but they are more miserable by ha-

*Multi amando
res noxias sunt
miseri, habendo
miseriores.
August.*

vins

ving them. It is not what men enjoy, but the Principle from whence it comes, that makes men happy. Much of these outward things do usually cause great distraction, great vexation, and great condemnation at last, to the possessors of them. If God gives them in his wrath, and doe not sanctifie them in his love, they will at last be witnesses against a man, and racks to torture and torment a man, and millstones for ever to sink a man, in that day, when God shall call men to an account, not for the use, but for the abuse of mercy.

The Sixth Remedy

Against this Device of Satan, is, seriously to consider the end and the designe of God in heaping up mercy upon the heads of the wicked, & in giving them (*a quietum est*) rest and quiet from those sorrows and sufferings that others sigh under. David in *Psal. 73. 17, 18, 19, 20.* shewes the end and designe of God in this, saith he, *When I went into the Sanctuary of God, then I understood their end: Surely thou diddest set them in slippery places, thou castedst them down into destruction. How are they brought into desolation at a moment? they are utterly consumed with terrors. As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt*

6 Remedy.

Valens the Roman Emperour, fell from being an Emperour to be a foot-stool to *Sapor* K. of *Persia.* *Dionisius* King of *Sicily*, fell from his Kingly glory, to be a Schoolmaster. The brave Queen *Zenobia* was brought to Rome in golden chains.

Valens an Emperour, Belisarius a famous General, Henry the Fourth, Bajazet, Pythias, great Pompey, & William the Conqueror, these from being very high, were brought very low; they all fell from great glory and majesty, to great poverty and misery.

Da Domine ut sic possideamus temporalia ut non perdamus aeterna. Bern. Grant us Lord that we may so partake of temporal felicity, that we may not loose eternal.

Shalt despise their Image. So in Psal. 7. When the wicked spring as grasse, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever. Gods setting them up, is but in order to his casting them downe; his raising them high, is but in order to his bringing them low. Exod. 9. 16. And in very deed, for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth. I have constituted and set thee up as a Bui-mark, that I may let flie at thee, and follow thee close with plague upon plague, till I have beaten the very breath out of thy body, and got my selfe a name, in setting my feet upon the necke of all thy pride, power, pomp, and glory. Ah soules I what man in his wits would be lifted up, that he might be cast downe, would be set higher then others, when tis but in order to his being brought downe lower then others. There is not a wicked man in the world that is set up with Lucifer, as high as Heaven, but shall with Lucifer be brought downe as low as Hell. Canst thou thinke seriously of this, O soule! and not say, O Lord, I humbly crave that thou wilt let me be little in this world, that I may be great in another world; and low here, that I may be high for ever hereafter. Let me be low, and feed low, and live low, so may

may live with thee for ever; Let me now be cloathed with rags, so thou wilt cloath me at last with thy Robes; let me now be set upon a dunghill, so I may at last be ad-vanc'd to sit with thee upon thy Throne. Lord, make me rather gracious, then great; inwardly holy, then outwardly happy; and rather turn me into my first nothing, yes, make me worse then nothing, rather then set me up for a time, that thou mayest bring me low for ever.

The Seventh Remedy

Against this Device of Satan, is, so-lemly to consider, That God doth often most plague and punish those, whom others think he doth most spare and love; that is, God do's plague and punish them not with spirituall judgments (which are the greatest, the sorest, and the heaviest) whom he least punisheth with tempo-ral punishments; there are no men on earth so internally plagued, as those that meet with least externall plagues. Oh! the blindnesse of minde, the hardnesse of heart, the fearednesse of conscience, that those soules are given up to, who in the eyes of the world are reputed the most happy men, because they are not outwardly afflicted and plagued as other men. Ah souldiers! 'twere better that all the tem-

7 Remedy.

Psal. 81. 12.
Psal. 78. 26.
Eccl. 31.
Psal. 106. 15.
*He gave them
their request;
but sent leanness
into their soul.*
'Tis a heavy
plague to
have a fat bo-
dy, and a lean
soule; a house
full of gold,
and a heart
full of sin.

H

porall

'Tis better to
have a sore,
then a seared
conscience.

'Tis better to
have no heart
then a hard
heart; no
minde, then a
blind minde.

porall Plagues that ever befell the Children of men since the fall of *Adam*, should at once meet upon your soules, then that you should be given up to the least spiritual plague; to the least measure of spiritual blindness, or spiritual hardnesse of heart, &c. Nothing will better that man nor move that man, that is given up to spirituall judgements; Let God smile or frown, stroke, or strike, cut or kill, he minds it not, he regards it not; let life, death, heaven, or hell, be set before him, it stirs him not, he is made up on his sin, and God is fully set to do Justice upon his soule; this mans preservation is but a preservation unto a greater condemnation. This man can set no bounds to himself, he is become a brat of fathomlesse perdition, he hath guilt in his bosome, and vengeance at his back, where ever he goes; neither Ministry, nor misery, neither miracle, nor mercy, can mollifie his heart; and if the soule be not in Hell on this side Hell, where is it? who is?

The Eighth Remedy

Against this Device of Satan, is, To dwell more upon that strict account that vaine men must make for all that good that they doe enjoy. Ah! did men dwell more upon that account that they must ere long give for all the mercies that they have enjoyed, and for all the favours that they have abused, and for all the sins they have committed, would make their hearts to tremble, and their lips to quiver, and rottenesse to enter into their bones; it would cause their soules to cry out, and say, Oh! that our mercies had been fewer, and lesser, that our account might have been easier, and our torment and misery (for our abuse of so great mercy) not greater then we are able to bear. O cursed be the day wherein the Crown of honour was set upon our heads, and the treasures of this world were cast into our laps; O cursed be the day wherein the sun of prosperity shin'd so strong upon us, and this flattering world smil'd so much upon us, as to occasion us to forget God, to slight Jesus Christ, to neglect our soules, and to put far from us the day of our account.

Philip the Third of Spain, whose life was free from grosse evils, professed, That

8 Remedy.

In this day men shall give an account
(De bonis commissis, de bonis dimissis, de malis commissis, de malis permissis)
of good things committed unto them, of good things neglected by them, of evils committed by them, and of evils suffered by them.

*In die iudicii
plius valebit
cōscientia pura,
quam marsupia
plena Bern.*

Then shall a
good consci-
ence be more
worth then
all the worlds
good.

*Hierome still
thought that
that voyce
was in his
ears (Surgite
mortui & ve-
nite ad iudici-
um) Arise you
dead, & come
to judgement.
As oft as I
think on that
day, how*

he would rather loose all his Kingdome, then
offend God willingly; yet being in the A-
gony of death, and considering more
thoroughly of his account he was to give
to God, feare struck into him, and these
words brake from him; *Oh I would to God
I had never reigned; Oh that those years
I have spent in my Kingdome; I had lived
a solitary life in the wilderness! Oh that
I had lived a solitary life with God! how
much more securely should I now have died!
how much more confidently should I have
gone to the Throne of God? What doth all
my glory profit me, but that I have so much
the more torment in my death. God keeps
an exact account of every penny that
I laid out upon him and his, and that is laid
out against him and his; and this in the
day of account men shall know and feel,
though now they wink, and will not un-
derstand. The sleeping of vengeance, cau-
seth the over-flowing of sin, and the over-
flowing of sin causeth the awaking of ven-
geance; abused mercy will certainly turn
into fury; Gods forbearance is no quic-
tance; the day is at hand, when he will
pay wicked men for the abuse of new and
old mercies; if he seem to be slow, yet
he is sure; he hath leaden heels, but iron
hands; the farther he fetcheth his blow,
or draweth his Arrow, the deeper he will
wound in the day of Vengeance. Me-*

action

actions are all in print in Heaven, and God will, in the day of account, read them aloud in the eares of all the world, that they may all say amen to that righteous sentence that he shall passe upon all the despisers and abusers of mercy.

doth my
whole body
quake, and my
heart, within
me tremble.

*The Ninth Device that
Satan hath to draw
the soule to
to sin, is,*

BY preseting to the soule the crosses, losses, reproaches sorrowes, and sufferings that doe daily attend those that walk in the wayes of holinesse. Saith Satan, do not you see that there are none in the world that are so vexed, afflicted, and tossed, as those that walke more circumspectly and holily then their neighbours; they are a by-word at home, and reproach abroad; their miseries come upon them like *Job's* Messengers, one upon the neck of another, and there is no end of their sorrows and troubles; therefore saith Satan, you were better walke in wayes that are lesse troublesome, and lesse afflicted, though they be more sinfull; for who but a mad man would spend his dayes in sorrow, vexation, and affliction,

9 Device.

when it may be prevented, by walking in the wayes that I set before him.

*Now the Remedies against
this Device of Satan,
are these that
follow.*

The First Remedy

I Remedy.

Against this Device of Satan, is, solemnly to consider, That all the afflictions that doe attend the people of God, are such, as shall turn to the profit and glorious advantage of the people of God; they shall discover that filthiness and vilenesse in sin, that yet the soule hath never seen.

Gustavus Olevianus.

It was a speech of a Germane Divine in his sicknesse; In this Disease I have learned how great God is, and what the evill of sin is; I never knew to purpose what God was before, nor what sin meant till now. Afflictions are a Christall glasse wherein the soule hath the clearest sight of the ugly face of sin; in this glasse the soule comes to see sin to be but a bitter sweet; yea, in this glasse the soule comes to see sin, not onely to be an evill, but to be the greatest evill in the world, to be an

will far worse then Hell it selfe.

Again, They shall contribute to the mortifying and purging away of their sins. Afflictions are Gods Furnace, by which he cleanses his people from their drosse; affliction is a fire to purge out our drosse, and to make vertue shine; it is a potion to carry away ill humours better then all the *Benedicta Medicamentum*, as Physicians call them. *Aloes* kills worms, colds and frosts do destroy Vermine: so do afflictions the corruptions that be in our hearts. The *Jews* under all the Prophets thundering, retained their Idolls, but after their *Babylonish Captivity*, 'tis observed, there have been no Idols found amongst them.

Again, Afflictions are sweet preservatives to keep the Saints from sin, which is a greater evill then Hell it selfe: as *Joh* spake, Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more. That which I see not, teach thou me; if I have done iniquity, I will doe no more. Once have I spoken foolishly, yet, twice, but I will do so no more. The burnt Child dreads the fire; ah I saith the soule under the rod, sin is but a bitter-sweet, and for the future I intend by the strength of Christ, that I will not buy repentance at so dear a rate.

The Rabbins to scare their Scholars from sin, were wont to tell them, That

H 4

sin

Isa. I 24.
Ch. 27.8,9

In times of
peace our Ar-
mour is rusty,
in time of war
'tis bright.

Job 34.31,32.

Salt brine
preserv's from
putrefaction,
and salt mar-
shes keep the
Sheep from
the rot: So
do afflictions
the Saints
from sin.

sin made Gods head ake; and Saints under the rod have found by wofull experience that sin makes not onely their heads, but their hearts ake also.

Augustine by wandring out of his way, escaped one that lay in weight to mischief him. If afflictions did not put us out of our way, we should many times meet with some sin or other, that would mischief our precious soules.

The ball in the embleme saith, *Percussa furgo*, the harder you beat me down in affliction, the higher I shall bound in affection towards heaven and heavenly things.

*Schola crucis
Schola lucis.*

Again, They will work the Saints to be more fruitfull in holinesse, *Heb. 12. 10. 11. But he afflicteth us for our profit, that we might be partakers of his holinesse.* The Flowers smell sweetest after a shower, Vines beare the better for bleeding, the Walnut-tree is most fruitfull, when most beaten; Saints spring and thrive most internally, when they are most externally afflicted: Afflictions are called by some *The mother of vertue.* *Manasses* his chain was more profitable to him, then his Crown. *Luther* could not understand some Scripture, till he was in affliction. The Christ-crosse is no letter, and yet that taught him more then all the letters in the row. *Gods House of Correction, is his Schoole of Instruction.* All the stones that came about *Stevens* eares, did but knock him closer to Christ the corner-stone. The waves did but lift *Noah's Ark* nearer to Heaven, and the higher the waters grew, the

the more neare the Ark was lifted up to Heaven. Afflictions doe lift up the soule to more rich, clear, and full enjoyments of God. *Hof. 2, 14. Behold, I will allure her into the wilderness, and speake comfortably to her.* (Or rather, as the Hebrew hath it) *I will earnestly, or vehemently speak to her heart.* God makes afflictions to be but inlets to the soules more sweet and full enjoyment of his blessed fesse. When was it that *Steven* saw the Heavens open, and *Christ* standing at the right hand of God? but when the stones were about his eares, and there was but a short step betwixt him and eternity. And when did God appeare in his glory to *Jacob*? but in the day of his troubles, when the stones were his pillows, and the ground his bed, and the hedges his curtains, and the Heavens his Canopie. Then he saw the Angels of God ascending and descending in their glistering robes. The Plant in *Nazaren* grows with cutting, being cut, it flourisheth; it contends with the Axe, it lives by dying, and by cutting it growes: so doe Saints by their afflictions, that doe befall them, they gaine more experience of the power of God supporting them, of the wisdom of God directing them, of the grace of God refreshing and cheering them, and of the goodnesse of God quickning and quickning of them, to a greater love

ירכרת
על — לבה
Veurbbartig.
nal-libbab.

It is reported of *Tiberius* the Emperor, that passing by a place where he saw a Crosse lying in the ground upon a marble stone, & causing the stone to be digged up, found a great deale of treasure under the Crosse. So many a precious Saint hath found much spiriual and heavenly Treasure under the crosses they have met withal.

love to holinesse, and to a greater delight in holinesse, and to a more vehement pursuing after holinesse.

I have need of a Fountain, that at noon day is cold, and at mid night it grows warm: so many a precious Saint is cold God-wards, and Heaven-wards, and Holinesse-wards, in the day of prosperity, that grow warme God-wards, and Heaven-wards, and holinesse-wards, in the mid night of adversity.

Again, Afflictions serve to keepe the hearts of the Saints humble and tender, Lam. 3. 19, 20. *Remembring my affliction, and my misery, the wormwood, and the gall, my soule hath them still in remembrance, & is humbled in me, or bowed downe in me, as the Originall hath it.* So David, when he was under the rod, could say, *I was dumb, I opened not my mouth, because thou diddest it.*

I have read of one, who when any thing fell out prosperously, would read over the *Lamentations of Jeremiab*, and that kept his heart tender, humble, and low. Prosperity doth not contribute more to the puffing up of the soul, then adversity doth to the bowing down of the soul; This the Saints by experience finde, and therefore they can kisse, and embrace the Crosse, as others do the worlds Crown.

Again, They serve to bring the Saints nearer

Gregory Nazianzen.

return to God, and to make them more importunate, and earnest in prayer with God. Before I was afflicted I went astray, but now have I kept thy word. It is good for us that I have been afflicted, that I might learn thy Statutes. I will be to Ephraim as a Lion, and as a young Lion to the house of Judah. I, even I will rear, and goe away, I will take away, and none shall rescue him. I will goe and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early: And so they did. Come (say they) and let us returne unto the Lord, for he hath turne, and he will heale us; he hath smitten, and hee will binde us up. After two dayes he will reuiue us, in the third day he will raise us up, and wee shall live in his sight. So when God had hedg'd up their way with thornes, then they say, I will goe and return to my first husband, for then was it with me better then now Ah the joy, the peace, the comfort, the delight, and content that did attend us, when we kept close communion with God, doth bespeak our return to God. We will return to our first husband, for then was it with us better then now.

When Tiribazus a Noble Persian, was Arrested, he drew out his sword, and defended himselfe: but when they told him that they came to carry him to the King, he

Psal. 119. 67.
71.
Hos. 5. 14, 15.
Chap. 6. 1, 2.

The more precious odours, and the purest spices are beaten, and bruised, the sweeter scent & savour they send abroad: So do Saints when they are afflicted. Hos. 2. 6, 7.

Most men are like a rop, that will not goe onlesse you whip it, and the more you whip it, the better it goes. You know how to apply it. They that are in aduersity, saith *Luther*, do better understand Scriptures; but those that are in prosperity, read them as a Verse in *Ouid*. Bees are kil'd with Honey, but quickned with vineger. The honey of prosperity kills our graces, but the vineger of aduersity quickens our graces.

he willingly yielded: so, though a Saint may at first stand a little out, yet when he remembers, that afflictions are to carry him nearer God, he yields, and kisses the rod. Afflictions are like the prick at the *Nightingales* breast, that awakes her, and puts her upon her sweet and delightful singings.

Again, Afflictions they serve to revive and recover decayed graces; they inflame that love that's cold, and they quicken that faith that is decaying, and they put life into those hopes that are withering, and spirits into those joyes and comforts that are languishing. *Muske* (saith one) when it hath lost its sweetnesse, if it be put into the sinke amongst filth, it recovers it. So doe afflictions recover and revive decayed graces. The more Saints be beaten with the hammer of afflictions, the more they are made the trumpets of Gods praises, and the more are their graces revived and quickned. Aduersity abases the lovelinesse of the world that might intice us; it abates the lustinesse of the flesh within, that might incite us to folly and vanity, and it abets the Spirit in his quarrel to the two former, which tends much to the reviving and recovering of decayed graces. Now suppose afflictions and troubles doe attend the wayes of holinesse, yet seeing that they all work for the great profit and singular

singular advantage of the Saints, let no soule be so mad, as to leave an afflicted way of holinesse, to walk in a smooth path of wickednesse.

The Second Remedy

Against this Device of Satan, is, solemnly to consider, That all the afflictions that do befall the Saints, do only reach their worser part; they reach not, they hurt not their noble part, their best part; all the Arrows stick in the Target, they reach not the conscience. *And who shall harm you, if you be followers of that which is good?* (saith the Apostle.) That is, none shall harm you; they may thus and thus afflict you, but they shall never harm you.

It was the speech of a Heathen, when as by the Tyrant he was commanded to be put into a Morter, and be beaten to pieces with an Iron pestell, he cries out to his persecutors, *You doe but beat the vessel, the case, the husk of Anaxarchus, you doe not beat me;* his body was to him but as a case, a husk; he counted his soule himself, which they could not reach; you are wise, and know how to apply it.

Socrates said of his Enemies, *They may kill me, but they cannot hurt me.* So afflictions may kill us, but they cannot hurt

2. Remedy.

The Christian Souldier shall ever be Master of the day (*Mori posse vinci non posse*) said Cyprian to *Coelius* he may suffer a h, but never conquest.

hurt us; they may take away my life, but they cannot take away my God, my Christ, my Crown.

The Third Remedy

3 Remedy.

There are none of Gods afflicted ones that have not their (*lucida intervalla*;) intermissions, respites, and breathing whiles, under their short & momentary afflictions. When Gods hand is on thy back, let thy hand be on thy mouth; for though the affliction be sharp, it shall be but short.

Against this Device of Satan, is seriously to consider, That the afflictions that doe attend the Saints in the wayes of holinesse, are but short and momentary. *Sorrow may abide for a night, but joy comes in the morning*; this short storm will end in an everlasting calme, this short night will end in a glorious day, that shall never have end. 'Tis but a very short time between grace and glory, between our title to the Crown, and our wearing the Crown, between our right to the heavenly inheritance, and our possession of the heavenly inheritance. Fourteen thousand years to the Lord, is but as one day, what is our life, but a shadow, a bubble, a flower, a post, a span, a dream, &c. yea, so small a while doth the hand of the Lord rest upon us, that *Luther* cannot get diminutives enough to extenuate it; for he calls it a very little little crosse that we beare. The Prophet in *Isa. 26. 20.* (*to pikron mikron*) saith the indignation doth not (*transire*) passe, but (*pertransire*) overpasse. The sharpnesse, shortnesse, and suddennesse of it is set forth by the travell of

A woman, John 16.21. And that is a sweet
Scripture. For ye have need of patience,
that after ye have done the will of God, ye
might receive the promise. For yet a little
while he that shall come, will come, and will
us carry. (*Tantillum, tantillum adhuc
passum.*) A little, little, little while.

When Athanasius friends came to bewail
because of his misery and banishment, he
said, *It is but a little cloud, and will quick-
ly be gone. 'Twill be but as a day before
God will give his afflicted ones beauty for
ashes, the Oyle of gladnesse for the spirit of
heaviness; before he will turne all your
sighing into singing, all your lamentati-
ons, to consolations, your sacheloath into
fills, ashes into oyntments, and your salts
into everlasting feasts, &c.*

John 16.21.
Heb. 10.36.

*Evangelium de
Satan.*

*Nebrula est,
c' to transibit.
Athanasius.*

The Fourth Remedy

Against this Device of Satan, is, seri-
ously to consider, That the affli-
ctions that do befall the Saints, are such
as proceed from Gods dearest love. *As
many as I love, I rebuke and chasten.* Saints,
saith God, think not that I hate you, be-
cause I thus chide you; he that escapes re-
prehension, may suspect his adoption. God
had one Son without corruption, but no
Son without correction. A gracious soule
may look through the darkest cloud, and
see

4. Remedy.

*Austin asketh
(si amatur que-
modo infirma-
tur) if he were
belov'd, how
came he to be
sick? So*

are wicked men apt to say, because they know not that corrections are pledges of our adoption, and badges of our Son ship. God had one Son without sin, but none without sorrow.

see a God smiling on him. We must look through the anger of his correction, to the sweetnesse of his countenance, and as by a Rain-bow we see the beautifull Image of the Suns light, in the midst of a dark and water in cloud.

When *Manasse* lay sick, and his friends asked him how he did, and how he felt himselfe, he pointed to his sores and Ulcers (whereof he was full) and said, *These are Gods Gems and Jewels, wherewith he decketh his best friends; and to me they are more precious then all the gold and silver in the world.* A soule at first conversion is but rust-cast, but God by afflictions doth square and fit, and fashion it for that glory above, which doth speak them out to flow from precious love; therefore the afflictions that do attend the people of God shoud be no bar to holinesse, nor no motive to draw the soule to wayes of wickednesse.

The Fifth Remedy

5 Remedy.

Exodus 11.

Ezra 1.

Against this Device of Satan, is solemnly to consider, That 'tis our duty and glory not to measure afflictions by the smart, but by the end. When *Israel* was dismissed out of *Egypt*, 'twas with gold, and ear-rings. So the *Jewes* were dismissed out of *Babylon*, with gifts, jewels, and

and all necessary *utenfills*. Look more at the latter end of a Christian, then the beginning of his affliction: Consider the patience of *Job*, and what end the Lord made with him. Look not upon *Lazarus* lying at *Dives* door, but lying in *Abrahams* bosome. Look not to the beginning of *Job*, who was so far from his dream, that the Sun and Moon should reverence him, but for two years he was cast where he could see neither Sun, Moon, nor Stars, but behold him at the last made Ruler over *Egypt*. Look not upon *David*, as there was but a step between him and death; nor as he was envied by some, and slighted and despised by others, but behold him seated in his Royall Throne, and dying in his bed of honour, and his Son *Solomon*, and all his glittering Nobles about him. Afflictions they are but as a dark entry into your Fathers house, they are but as a dirty lane to a Royal Palace. Now tell me soules, whether it be not very great madnesse to turn the wayes of holinesse, and to walk in the wayes of wickednesse, because of those afflictions that do attend the wayes of holinesse.

Afflictions they are but our Fathers Gold-smiths, who are working to adde Pearls to our Crowns.

Tiburrius saw Paradise, when he walked upon hot burning coals. *Herodotus* said of the *Assyrians*, Let them drink nothing but worm-wood all their life long; when they die, they shall swim in Hony; you are wise, & know how to apply it.

I

The

The Sixth Remedy

6 Remedy.

The King of
Aracum in
Scaliger, tryes
her whom he
means to
marry, by
sweating; if
they be sweet
then he mar-
ries them; if
not, then he
rejects them.
You may easi-
ly make the
Application.

Against this Device of Satan, is, fe-
ously to consider, That the design
of God in all the afflictions that doe be-
fall them, is onely to try them; 'tis not
wrong them, nor to ruine them, as igno-
rant soules are apt to think. He knoweth
the way that I take, and when he hath try-
ed me, I shall come forth as gold saith pre-
sent Job. So in Dan. 8. 2. And thou shalt
remember all the way which the Lord
God led thee these forty years in the wilder-
nesse, to humble thee, and to prove thee,
know what was in thy heart, whether thou
wouldest keepe his Commandements or no.
God afflicted them thus, that he might
make knowne to themselves and others
what was in their hearts. When fire is put
to green wood, there comes out abundance
of watry stufte that before appeared not
when the pond is empty, the mud, filth
and toads come to light. The snow covereth
many a dunghill, so doth prosperity man-
ifest a rotten heart. It is easie to wade in
warm bath, and every Bird can sing in
Sun-shine day, &c. Hard weather tryeth
what health we have; afflictions try what
faith we have, what grace we have. With-
ered leaves soon fall off in windy wea-
ther, rotten boughes quickly break with
beare

heavy weights, &c. You are wise, and know how to apply it.

Afflictions are like pinching frosts, that will search us; where we are most un-
dermined, we shall soonest complain, and where most corruptions lye, we shall most
shrink. We try Metal by knocking, if it
sound well, then we like it; So God tries
us by knocking, and if under knocks they
find a pleasant sound, God will turn their
night into day, and their bitter into sweet,
and their Crosse into a Crown; and they
shall heare that voyce, *Arise and shine,*
for the glory of the Lord is risen upon thee,
and the favours of the Lord are flowing in
upon thee.

Dunghills
raked, send
out a filthy
steam. Oyn-
ments a sweet
perfume. This
is applicable
to sinners and
Saints under
the rod.

The Seventh Remedy

Against this Device of Satan, is, so-
lemnly to consider, That the af-
flictions, wrath, and misery that doe at-
tend the wayes of wickednesse, are farre
heavier, and heavier then those are, that
attend the wayes of holinesse. Oh!
galling, girding, lashing, and gnawing
Conscience that doe attend soules in
the way of wickednesse. *The wicked (saith*
the Lord) are like the troubled sea, when it
resteth not, whose waters cast up mire and
dunghill: There is no peace to the wicked, saith
the Lord. There are snares in all their mer-
its

7 Remedy

Sin often-
times makes
men insensible
of the wrath
of the Al-
mighty. Sin
transforms
many a man,
as it were into
those Bears in
Pliny, that

could not be stirred with the sharpest prickles; or those fishes in *Aristotle*, that though they have spears thrust into their sides, yet they awake not.

Sin brings in sorrow, and sicknesse, &c. The Rabbies say, that when *Adam* tasted the forbidden fruit, his head ached,

Sirens are said to sing curiously while they live, but

cies, and curses and crosses doe attend their comforts, both at home, and abroad. What is a fine suit of cloaths with the Plague in it? And what's a golden Cup when there is poyson at the bottome? or what's a silken stocking with a broken leg in it? The curse of God, the wrath of God, the hatred of God, and the fierie indignation of God doe alwayes attend sinners, walking in a way of wickednesse. Turn to *Deut.* 28. and read from *vers.* 15 to the end of that Chapter; and turn to *Leuit.* 26. and read from *vers.* 14. to the end of that Chapter; and then you shall see, how the curse of God haunts the wicked (as it were a fury) in all his wayes. In the City it attends him, in the Countrey it hovets over him; coming in, it accompanies him; going forth, it follows him; and in travell it is his Comrade; it fills his house with strife, and mingles the word of God with his sweetest morsells. It is a moth in his Wardrobe, murtherer of his Cattle, mildew in his field, rot among his sheep, and oft-times makes the fruit of his loynes, his greatest vexation, and confusion. There is no solid joy, nor lasting peace, nor pure comfort, that doth attend sinners in their sinful wayes. There is a sword of vengeance that doth every moment hang over their heads, by a small thread; and what joy and content can attend him

son

Soules, if the eye of Conscience be but so
opened, as to see the sword? Ah! the
horroure, and terroure, the tremblings, and
shakings that attend their souls.

to roare hor-
ribly when
they dye. So
doe the
wicked.

*The Tenth Device that
Satan hath to draw
the Soule to
Sin, is,*

BY working them to be frequent, in
comparing themselves and their ways
with those that are reputed or reported to
be worse then themselves. By this Device
the Devil drew the proud Pharisee to bless
himselfe in a cursed condition; *God, I
praise thee that I am not as other men are,
adulterers, unjust, adulterers, or even as
the Publican, &c.* Why, faith Satan, you
swear but petty Oaths, as by your faith,
and troth, &c. but such and such sweare
wounds and blood; you are now and
then a little wanton, but such and such do
very defile and pollute themselves, by a
small uncleannesse, and filthinesse; you
deceive and over-reach your neighbours
in things that are but as toyes and trifles;
but such and such deceive and over-reach
others in things of greatest concernment,
unto their ruine and undoings; you

10 Device.

*Non vulnera
sed munera
ostendit. He
shews not his
wound, but his
worth, and
stands not
onely upon
his compari-
sons, but upon
his disparisons
I am not as
this Publican.
They are very
good, that are
not very bad;
and they that
are very bad,
doe always
prize them-
selves above
the Market*

doe but sit, and chat, and sip with the drunkard; but such and such sit, and doe drunk with the drunkard; you are onely a little proud in heart, and haire, in look and words, &c.

*Now the Remedies against
this Device of Satan
are these that
follow.*

The First Remedy

I Remedy.

History speaks
of a kind of
Witches,
That stirring
abroad would
put on their
eyes, but re-
turning home
they boxed
them up
again. So do
Hypocrites.

Against this Device of Satan, is
lemnly to consider this, That there
is not a greater, nor a clearer Argument
to prove a man an hypocrite, then to be
quick-sighted abroad, and blind at home.
Then to see a mote in another mans eye,
not a beam in his owne eye; then to use
spectacles to behold other mens sins,
rather then looking glasses to behold his
own; then to be alwayes holding his finger
upon other mens sores; then to be
amplifying and aggravating other mens
sins, and mitigating of his own, &c.

The Second Remedy

Against this Device of Satan, is, To spend more time in comparing of your internall and external actions with the Rule, with the word by which you must be judg'd at last; then in comparing of your selves with those that are worse then your selves. That man that comparing his selfe with others that are worse then himselfe, may seem (to himselfe and others) to be an Angel; yet comparing himselfe with the word, may see himselfe to be like the Devil, yea, a very Devil. *Have not I chosen twelve, and one of you is a Devill?* Such men are as like him, as if they were spit out of his mouth.

Satan is called *The God of this world*, because, as God at first did but speak the word, and it was done: so, if the Devil doth but hold up his finger, give the least hint, they will doe his will, though they undoe their soules for ever. Ah! what Monsters would these men appeare to be, did they but compare themselves with a righteous rule, and not with the most unrighteous men: they would appear to be as black as Hell it selfe,

2 Remedy.

The nearer we draw to God, and his word, the more rottenness we shall finde in our bones. The looks into the body of the more any man Sun, the lesse he seeth when he looks down again.

It is said of the *Basilukes*, That if he look into a glasse, he presently dyeth. So will sin, & a sinner (in a spiritual sense) when the soul looks into the word which is Gods glasse, &c,

The Third Remedy

3. Remedy.

As in Heaven
one is more
glorious then
another: So
in Hell, one
shall be more
miserable
then another.
Aug. li. iij.

The gate of
Indulgence,
the gate of
Hope, the
gate of Mer-
cy, the gate
of Glory, the
gate of Con-
solation, and
the gate of
Salvation will
be for ever
shut against
them, *Mat.*
25. 10.

Against this Device of Satan, is se-
riously to consider, That though
thy sins be not as great as others, yet with-
out sound repentance on thy side, and par-
doning mercy on Gods, thou wilt be as
certainly damned as others, though not
equally tormented with others. What
though Hell shall not be so hot to thee as
others, yet thou must as certainly to Hell,
as others, unlesse the glorious grace of
God shines forth upon thee in the face of
Christ. God will suite mens punishments
to their sins, the greatest sins shall be at-
tended with the greatest punishments, and
lesser sins with lesser punishments; alas!
what a poor comfort will this be to thee
when thou comest to dye, to consider,
that thou shalt not be equally tormented
with others, and yet must be for ever shut
out from the glorious presence of God,
Christ, Angels, and Saints, and from those
good things of eternall life, that are so
many, that they exceed number, so great,
that they exceed measure, so precious, that
they exceed estimation. Sure it is, that the
tears of Heaven are not sufficient to be-
waile the losse of Heaven; the worne of
griefe gnaws as painfull, as the fire burns.
If those soules, *Acts. 20.* wept, because
they

they should see *Pauls* face no more, how deplorable is the eternal deprivation of the beautiful Vision?

But this is not all, thou shalt not be only shut out of Heaven, but shut up in Hell for ever; not only shut out from the presence of God and Angels, &c. but shut up with Devils, and damned spirits for ever; not only shut out from those sweet, surpassing, unexpressable, and everlasting pleasures that be at Gods right hand, but shut up for ever under those torments that are caselesse, remediesse, and endlesse. Ah souls! were it not ten thousand times better for ye to break off your sins by repentance, then to goe on in your sins, till you feel the truth of what now you hear.

The God of *Israel* is very merciful; ah that you would repent and return, that your souls might live for ever. Remember this, grievous is the torment of the damned, for the bitternesse of the punishments, but most grievous for the eternity of the punishments. For to be tormented without end, this is that which goes beyond the bounds of all desperation; ah! how do the thoughts of this make the damned to roare, and try out for disquietnesse of heart, and tear their hair, and gnash their teeth, and rage for madnesse, that they must dwell in everlasting burnings for ever.

'Twas a good saying of *Chrysostome*, speaking of Hell (*Nequam ubi sit, sed quomodo illam fugiamus*) let us not seek where it is, but how we shal escape it.

Surely, one good meanes to escape hel, is to take a turn or two in Hell, by our dai y Meditations.

The

*The Eleventh Device that
Satan hath to draw
the soule to
sin, is,*

11 Device.

BY polluting and defiling the soules and judgements of men with such dangerous errours, that do in their proper tendency tend to carry the soules of men to all loosenesse and wickednesse as wofull experience doth abundantly evidence. Ah how many are there filled with these, and such like Christ-dishonouring, and soule-undoing Opinions, viz. *That Ordinances are poor, low, carnall things, and not enely to be lived above, but without also. That the Scriptures are full of fallacies and uncertainties, and no farther to be heeded, when they agree with that Spirit that is in them. That 'tis a poore low thing, if not Idolatry too, to worship God in a Mediator. That the Resurrection is already past. That there was never any such man or person, as Iesus Christ; but that all is an Allegory, and it signifies nothing but light and love, and such good frames borne in men. That there's no God, nor Devill, Heaven, nor Hell, but what is within us. That there is no sin in the Saints, they are under no Law,*

but

but that of the Spirit, which is all freedom. That sin and grace are equally of God, and agree to his will. With a hundred other horrid opinions, which hath caused wickednesse to break in as a flood among us, &c.

*Now the generall Remedies
against this Device of
Satan are these
that follow.*

The First Remedy

Against this Device of Satan, is, solemnly to consider, That an erroneous vain mind is as odious to God, as a vicious life. He that had the Leprosie in his head, was to be pronounced utterly unclean. Grosse errors make the heart foolish, and render the life loose, and the soule light in the eye of God. Error spreads and frets like a Gangreen, and renders the soule a Leaper in the sight of God.

It was Gods heavy and dreadful plague upon the *Gentiles*, to be given up to a minde void of Judgement, or an injudicious mind, or a mind rejected, disallowed, abhorred of God; or a minde that none have

I Remedy.

A blind eye
is worse then
a lame foot,
Lev. 13. 44.

The breath of
the erronious
is infectious,
and like the
dogs of Congo,
they bite,
though they
bark not.

Through animosity to persist in error, is diabolical; it were best that we never erred, next to that, that we amended our error.

have cause to glory in, but rather to be ashamed of. I think that in these dayes God doth punish many mens former wickednesses, by giving them up to soule-ruining errours. Ah Lord! this mercy I humbly beg, that thou wouldest rather take me into thine own hand, and doe any thing with me, then to give me up to those sad errours, to which thousands have married their soules, and are in a way of perishing for ever.

The Second Remedy

2 Remedy:

The greatest sinners are sure to be the greatest sufferers.

*depression
crisis.*

Against this Device of Satan, is, To receive the Truth affectionately, and let it dwell in your soules plenteously; when men stand out against the Truth, when Truth would enter, and men bar the door of their soules against Truth, God in Justice gives up such soules to be deluded and deceived by error, to their eternall undoing, 2 Thes. 2. 10, 11, 12. *Because they received not the love of the truth, that they might be saved, God shall send them strong delusions (or as the Greek hath it, The efficacy of error) That they should believe a lye. That they all might be damned, who believed not the truth, but had pleasure in unrighteousnesse.* Ah sirs! as you love your soules, do not tempt God, doe not provoke God by your withstanding

ing Truth, and out-facing Truth, to give you up to believe a lye, that you may be damned. There are no men on earth so fenc'd against errour, as those are that receive the Truth in the love of it. Such soules are not easily tossed too and fro, and carried about with every winde of doctrine, by the slight of men, and cunning craftinesse, whereby they lye in wait to deceive. 'Tis not he that receives most of the Truth into his head, but he that receives most of the truth affectionately into his heart, that shall enjoy the happinesse of having his judgement sound, and clear, when others shall be deluded and deceived by them, who make it their businesse to infect the judgements, and to undoe the soules of men.

Ah soules! as you would not have your judgements polluted and defiled with errour, *Let the word of the Lord*, that is more precious then Gold, yea, then fine Gold, *dwell plentifully in you*. 'Tis not the hearing of Truth, nor the knowing of Truth, nor the commending of Truth, nor the talking of Truth, but the in-dwelling of Truth in your soules, that will keep your judgements chaste and sound, in the midst of all those glistering errours that betray many soules into his hands, that can easily transform himselfe into an Angel of light, that he may draw others to lye

Ephes. 4. 14.
 ὡς τὴν ἀλάτῃ.
 Gr. signifies cogging with a Dye; such flights as Cheaters and false Gaimsters use at Dice.

Col. 3. 16.
 ὡς οἶκιστον ἱ. α.
 Indwel in you, as an ingrafted word, incorporated into your soules, so concocted and digested by you, as that you turn it into a part of your selves.

They must
needs erre
that know not
Gods wayes,
yet can they
not wander so
wide, as to
mils of hell.

Veritas vincit.
Truth (at last)
triumphs.

*Veritas flax in
aperto Campo*
Truth stands
in the open
fields, I, and
it makes those
soules stand
in whom it
dwells, when
others fall as
Stars from
Heaven.

lye in Chaiues of darknesse with him for
ever. Oh ! let not the word be a stranger,
but make it your choycest familiar ; then
will you be able to stand in the day, where
in many shall fall on your right hand, and
on your left, by the subtilty of those that
shall say, *Loe here is Christ, and loe there
is Christ.*

There was more wit then grace in his
speech, that counselled his friend, *Now to
come too nigh unto Truth, least his teeth
should be beaten out with its heels.* Ah
soule. I if truth dwell plenteously in you,
you are happy, if not, you are unhappy
under all your greatest felicity.

*It is with Truth (saith Melancthon) as
'tis with holy water, every one praised it,
and thought it had some rare vertue in it,
but offer to sprinkle them with it, and they
will shut their eyes, and turne away their
faces from it.*

The Third Remedy

3 Remedy.

Against this Device of Satan, is, so-
lemnly to consider, That Enuour
makes the owner to suffer losse. All the
pains and labour that men take to defend
and maintaine their errors, to spread
abroad, and infect the world with their
errours, shall bring no profit, nor no com-
fort to them in that day, wherein every

MAN

our works shall be made manifest, and the
 we shall try it, of what sort it is, as the
 Apostle shewes, in that remarkable Scrip-
 ture, 1 Cor. 3. 11, 12, 13, 14, 15. Ah
 that all those that rise early, any goe to
 bed late, that spend their time, their
 strength, their spirits, their all, to advance
 and spread abroad God-dishonouring, &
 foul-undoing Opinions, would seriously
 consider of this, That they shall loose all
 the paines, cost, and charge that they
 have been, or shall be at, for the pro-
 pagating of error; and if they are ever
 loved, it shall be by fire, as the Apostle
 there shewes. Ah first is it nothing to
 lay out your money for that which is not
 bread? and your strength for that which
 will not, which cannot profit you in the
 day that you must make up your account;
 and all your works must be tryed by fire?
 Ah! that such soules would now at last,
 buy the truth, and sell it not. Remember,
 you can never over-buy it, whatsoever
 you give for it; you can never sufficiently
 sell it, if you should have all the world in
 exchange for it.

It is said of *Cesar*, That he had greater
 care of his Books, then of his Royall Robes;
 for swimming through the waters to e-
 scape his Enemies, he carried his Books in
 his hand above the waters, but lost his
 Robes. Ah! what are *Cesar's* Books to
 Gods

Errour as a
 glasse, is
 bright, but
 brittle, and
 cannot indure
 the hammer,
 or fire, as gold
 can, which
 though rub'd,
 or melted, re-
 mains firme
 and orient.

*Maior fuerunt
 Casari libelli
 quam purpura.*

Gods Books? Well, remember this, that one day, yea, one hour spent in the study of Truth, or spreading abroad of Truth, will yield the soul more comfort and profit, then many thousand years spent in the study and spreading abroad of corrupt and vaine opinions; that have their rise from Hell, and not from Heaven; from the god of this world, and not from that God that shall at last judge this world, and all the corrupt opinions of men.

The Fourth Remedy

4 Remedy.

One old piece of Gold, 'is worth a thousand new Counters; and one old truth of God is more worth then a thousand new errors.

True hatred is (αγάπη γνησίαν) to the whole kind. 'Tis sad to frown upon one error, and smile upon another.

Against this Device of Satan, is, To hate, reject, and abominate all those Doctrines and Opinions that are contrary to godlinesse, and that open a doore to prophaneesse, and all such doctrines and opinions, that require men to hold forth a strictnesse, above what the Scripture requireth: And all such doctrines and opinions, that doe advance and lift up corrupted nature, to the doing of supernaturall things, which none can doe, but by that supernatural power that raised Christ from the grave: And all such opinions, that doe lift up our own righteousness, in the roome of Christ's righteousness; that place good works in the Throne of Christ, and makes them Co-partners with Christ, &c. And all those

those opinions and doctrines, that doe so
set up, and cry up Christ and his righteous-
nesse, as to cry down all duties of holiness,
and righteousness: And all those doctrines
and opinions, that doe make the glorious
and blessed priviledges of believers in the
dayes of the Gospel, to be lesse, fewer,
and weaker, then they were in the time of
the Law. Ah! did your soules arise with
a holy hatred, and a strong indignation a-
gainst such doctrines and opinions, you
would stand when others fall, and you
would shine as the Sun in her glory, when
many, that were once as shining Stars, may
goe forth as stinking snuffs.

The Fifth Remedie

Against this Device of Satan, is, To
hold fast the Truth; as men take
hold on the Arm of flesh; till they let
goe the arm of God: so men take no hold
in error, till they have let goe their hold
of Truth; therefore hold fast the Truth,
Truth is thy Crown, hold fast thy Crown,
and let no man take thy Crown from thee.
Hath not God made Truth sweet to thy
tongue? yea, *sweeter then the Honey, or the
Honey-comb*, and wilt not thou goe on to
heaven, feeding upon Truth, that heaven-
ly Honey-comb, as *Sampson* did of his
Honey-comb. Ah soules! have you not
found

Gideon had
seventy So. s,
and but one
Bastard, and
yet that Ba-
stard destroy-
ed all therest.
Judges 8. 13.
One turn may
bring a man
quite out of
the way.

S. Remedy.

Jer. 17. 3.

2 Tim. 1. 13.

Titus 1. 9.

The Priests of
Mercassy when
they eat their
figs & honey,
cried out
(גלימם ח'אל
סיד) sweet is
Truth.

found Truth sweetning your spirits, and cheering your spirits, and warming your spirits, and raising your spirits, and corroborating your spirits? Have not you found Truth a guide to lead you, a staffe to uphold you, a Cordiall to strengthen you, and a Playster to heal you? And will not you hold fast the Truth? Hath not Truth been your best friend in your worst days? Hath not Truth stood by you, when friends have forsaken you? Hath not Truth done more for you, then all the world could doe against you, and will you not hold fast the Truth? Is not Truth your right eye, without which you cannot see for Christ? And your right hand, without which you cannot do for Christ? And your right foot, without which you cannot walke with Christ? And will you not hold fast Truth? Oh! hold fast the Truth in your judgements, and understandings, in your wills and affections, in your profession and conversation,

It is with
Truth, as with
some plants,
which live &
thrive, but in
warm Cli-
mates.

Truth is more precious then gold, or Rubies, and all the things that canst desire are not to be compared to her. Truth is that heavenly glasse, wherein we may see the lustre, and glory of Divine wisdom, power, greatnesse, love, and mercifulnesse. In this glasse you may see the face of Christ, the favour of Christ, the riches of Christ, and the heart of Christ, beating

and working sweetly towards your souls.
Oh I let your soules cleave to Truth, as
Rahab did to Naomi, and say, I will not
leave Truth, nor return from following after
Truth, but where Truth goes, I will goe,
and where Truth lodgeth, I will lodge, and
nothing but death shall part Truth and my
soul. What John said to the Church of
Philadelphia, I may say to you; Hold fast
that which thou hast, that no man take thy
Crown. The Crown is the top of Royalty,
such a thing is Truth, Let no man
steale thy Crown. Hold fast the faithfull
word, as Titus speaks. You were better let
goe any thing then Truth; you were bet-
ter let goe your honours, and riches, your
hearts, and pleasures, and the worlds fa-
vour; yea, your nearest, and dearest re-
lations, I, your very lives, then to let goe
Truth. Oh I keep the Truth, and Truth
will keepe you safe and happy for ever.
Blessed are those soules that are kept by
Truth.

The Sixth Remedy

Gainst this Device of Satan, is, To
keep humble; Humility will keepe
the soule free from many darts of Satans
snares, and erroneous snares of his spread-
ing. As low Trees and Shrubs are free
from many violent gusts and blasts of

R. 2

winde,

Ruth 1. 16, 17.

Though I
cannot dis-
pute for the
truth, yet I
can dye for
the truth, said
that blessed
Martyr.

Tit. 1. 9.

Ἀντὶ τούτου
Hold fast as
with tooth
and naile,
against those
that would
snatch it from
us.

6 Remedy.

I have read of
one, who see-
ing in a vision
many snares
of the Devil
spread upon
the earth; he
sat downe
mourning.

and said with-
in himſelfe
(*Qui per tran-
ſiet iſta*) who
ſhall paſſe thro-
row theſe ?
whereunto he
heard a voyce
anſwering (*hu-
militas per crā-
ſiet*) humility
ſhall paſſe
thorow them.

Pſal. 25. 9.

2. *Qui*
73y

Gnaſcitur
from *Gnaſch*,
which ſignifies
the humble
or afflicted.
The high
Tide quickly
ebbs, and the
higheſt Sun is
preſently de-
clining. You
know how to
apply it.

winde, which ſhake and rend the taller
Trees; ſo humble ſoules are free from
thoſe guſts and blaſts of error; that rend
and teare proud lofty ſoules. Satan and
the world hath leaſt power to faſten er-
rours upon humble ſoules. The God of
Light and Truth delights to dwell with the
humble; and the more light and Truth
dwells in the ſoule, the farther off dark-
neſſe and error will ſtand from the ſoule.
The God of grace poures in grace into
humble ſoules, as men poure liquor into
empty veſſels; and the more grace is
poured into the ſoul, the leſſe error ſhall
be able to over-power the ſoule, or to in-
fect the ſoule.

That's a ſweet word in *Pſalm 25.*
*The meeke (or, the humble) will be guided
in judgement, and the meeke will he ſave
his way.* And certainly, ſoules guided by
God, and caught by God, are not eaſily
drawn aſide into wayes of error. Oh
take heed of ſpiritual pride; pride fills
our fancies, and weakens our graces, and
makes roome in our hearts for error.
There are no men on earth ſo ſooner en-
tangled, and ſo eaſily conquered by er-
ror, as proud ſoules. Oh! tis dangerous
to love to be wiſe above what is written,
to be curious, and unſober in your deſire
of knowledge, and to truſt to your own
capacities & abilities, to undertake to pre-
pare

into all secrets, and to be puffed up with a
small minde. Soules that are thus soar-
ing up, above the bounds and limits of hu-
mility, usually fall into the very worst
of errors, as experience doth daily evi-
dence.

The Seventh Remedy

Against this Device of Satan, is, so-
lemly to consider, The great e-
vil that errors have produced. Error
is a fruitful mother, and hath brought
forth such monstrous Children, as hath
set Townes, Cities, and Nations on fire.
Error is that whorish woman, that hath
led downe many, wounded many, yea, slaine
many strong men, and many great men, and
many learned men, and many professing men
in former times, and in our time, as is too
evident to all that are not much left of
God, destitute of the Truth, and blinded
by Satan. Oh the graces that error hath
wounded, and the sweet joyes and com-
forts that error hath clouded, if not bu-
rned. Oh the hands that error hath weak-
ned, the eyes that error hath blinded, the
judgements of men that error hath per-
verted; the minds that error hath dark-
ned, the hearts that error hath hardned,
the affections that error hath cooled, the
consciences that error hath seared, and

The proud
soule is like
him that ga-
zed upon the
Moon, but fell
into the pit.

7 Remedy.

Errors in
conscience
produce ma-
ny great evils,
not onely (*ad
intra*) in mens
owne soules,
but also (*ad
extra*) in hu-
mane affairs.

the lives of men that error hath polluted.
 Ah soules ! can you solemnly consider
 this, and not tremble more at error, than
 at Hell it selfe ? &c.

*The twelfth Device that
 Satan hath to draw
 the soule to
 to sin, is,*

12 Device.

TO affect wicked company, to keep
 wicked society ; and oft the home
 impieties and wickednesses that Satan
 hath drawn men to sin, by working them
 to sit and associate themselves with vain
 persons.

Now

Now the Remedies against
this Device of the De-
vill, are these
that follow.

The First Remedie

Against this Device of Satan, is, To dwell (till your hearts be affected) upon those Commands of God that doe expressly require us to shun the society of the wicked. *Ephes. 5. 11. And have no fellowship with the unfruitfull workes of darknesse, but rather reprove them. Prov. 14, 15, 16. Enter not into the path of the wicked, and goe not in the way of evill men. Avoid it, passe not by it, turne from it, and passe away. 1 Cor. 5. 9, 10, 11. 2 Thess. 3. 6. Prov. 1. 10. to 15. Turne to these Scriptures, and let your soules dwell upon them, till a holy indignation be raised in your soules, against fellowship with vaine men. God will not take the wicked by the hand, as Job speaks, why then should you? Gods commands are not like those that are easily reversed, but they are like those of the Medes, that cannot be changed. If these Commands be not now observed by thee, they will at*

I Remedy.

*Non parentum
aut majorum
auctoritas sed
Dei decentis
imperium. Jer.
The Com-
mands of God
must out-
weigh all
authority and
example of
men.*

last be witnesses against thee, and millstones to sink thee, in that day that Christ shall judge thee.

The Second Remedy

2 Remedy.

Eusebius reports of *John* the Evangelist that he would not suffer *Cerintus* the Heretick, in the same bath with him, lest some judgement should abide them both. *Euseb. lib. 3. cap. 25.* A man that keepeth ill company, is like him that walketh in the Sun, tanned insensible.

Prov. 13. 20

Against this Device of Satan, is, seriously to consider, That their company is very infectious and dangerous, as is clear from the Scriptures above mentioned. Ah! how many have lost their names, and lost their estates, and strength, and God, and Heaven, and soules, by society with wicked men? As ye shun a stinking carcase; as the Sea-man shuns sands, and Rocks, and shelves; as ye shun those that have the plague-sore running upon them, so should you shun the society of wicked men. As weeds endanger the corn, as bad humours endanger the blood, or as an infected house the neighbourhood: so doth wicked company the soule.

But a Heathen man, being at Sea in a great storm, and perceiving many wicked men with him in the ship, calling upon the Gods, *Oh saith he, forbear prayer, hold your tongues, I would not have the Gods take notice that you are here, they will surely drowne us all, if they should.* Ah Sirs! could a Heathen see so much danger in the society of wicked men, and can you see none?

The Third Remedy

Against this Device of Satan, is, To look alwayes upon wicked men, under those names & notions that the Scripture doth set them out under. The Scripture calls them *Lions* for their fiercenesse, and *Bears* for their cruelty, and *Dragons* for their hideousnesse, and *Dogs* for their filchinesse, and *Wolves* for their subtilenesse. The Scripture stiles them *Scorpions*, *Vipers*, *Thornes*, *Briars*, *Thistles*, *Brambles*, *Stubble*, *dirr*, *chaffe*, *dust*, *drosse*, *smoake*, *scum*, as you may see in the margent. 'Tis not safe to look upon wicked men under those names and notions that they set out themselves by, or that flatterers set them out by, this may delude the soule; but the looking upon them under those names and notions that the Scripture sets them out by, may preserve the soule from frequenting their company, and delighting in their society. Doe not tell me what this man calls them: or how such and such count them; but tell me, how doth the Scripture call them? how doth the Scripture count them? As *Nabals* name was, so was his nature; and as wicked mens names are, so are their natures: You may know well enough what is within them, by the apt names that the Holy Ghost hath given them.

The

3 Remedy.

1 Tim. 4. 17.
 Isa. 11. 7. 29.
 Ezek. 3. 10.
 Mat. 16. 9.
 Rev. 3. 5. 10.
 Mat. 3. 7.
 Isa. 10. 17. 27.
 Ch. 4. 55. 13.
 Ezek. 26.
 Judg. 9. 14.
 Job 21. 18.
 Psal. 18. 47.
 Psal. 14. 18.
 Psal. 42.
 Ezek. 22. 18, 19.
 Isa. 65. 5.
 Ezek. 24. 6.
 LaRan. says
 of Lucian (Nec
 diu, nec homi
 nibus peperit)
 he spared nei
 ther God, nor
 man such
 Monsters are
 wicked men,
 which should
 render their
 company to
 all that have
 tasted of the
 sweetness of
 D. vine love, a
 burden, and
 not a delight.

The Fourth Remedy

4. Remedy.

O Lord, let me
not go to hel,
where the
wicked are,
for Lord, thou
knowest, I
never loved
their compa-
ny here, said a
gracious Gen-
tlewoman
when she was
to dye, being
in much trou-
ble of Con-
science.

2 Pet. 2. 7, 8.
Vide Bezan.

Against this Device of Satan, is, so-
lemnly to consider, That the soci-
ty and company of wicked men, have been
a great grief and burden to those precious
soules that were once glorious on Earth,
and are now triumphing in Heaven. *Psalm*
120. 5, 6. Woe is me that I dwell in Mis-
erib, that I sojourn in the Tents of Kedar.
My soule hath long dwelt with him that
hath peace. So Jeremiab, Ob that I had
in the wildernesse a lodging place of wayfa-
ring men, that I might leave my people, and
goe from them; for they be all adulterers,
an Assembly of treacherous men, Jer. 9. 2.
So they vexed Lots righteous soule by their
filthy conversation; they made his life a
burden, they made death more desirable
to him then life; yea, they made his life a
lingring death. Guilt or griefe is all the
good gracious soules get by conversing
with wicked men.

The



The Second thing to be shewed, is,

The severall Devices that Satan hath (as to draw soules to sinne, so) to keep soules from Holy Duties; to hinder soules in Holy Services, and to keep them off from Religious performances.

And be shewed me Joshua *the high Priest,* standing before the Angel of the Lord, and Satan standing at his right hand to resist him.

Zech. 3: 1.

The truth of this I shall shew you in the following particulars.

The

*The First Device that Satan
hath to draw soules from
holy duties, and to keep
them off from Reli-
gious services,
is,*

I Device.

The beauty
of the world
foils a Chri-
stia more the
the strength;
the flattering
Sun-shine
more then
the blustering
storm.

In storms we
keep our
Garments
close about
us.

BY presenting the world in such a
dresse, and in such a garb to the soule,
as to inflame the soule, and to win upon
the affections of the soule; hee represents
the world to them in its beauty and bra-
very, which proves a bewitching sight to
a world of men. 'Tis true, this took not
Christ, because Satan could find no matter
in him for his temptation to work upon,
so that he can no sooner cast out his gol-
den bait, but we are ready to play with it,
and to nibble at it; he can no sooner throw
out his golden Ball, but men are apt to
run after it, though they loose God and
their soules in the pursuit. Ah! how ma-
ny professors in these dayes have for a
time followed hard after God, Christ, and
Ordinances, till the Devill hath set before
them the world in all its beauty and bra-
very, which hath so bewitched their soules,
that they have growne to have low
thoughts

thoughts of holy things, and then to be cold in their affections to holy things, and then to slight them, and at last, with the young man in the Gospel, to turne their backs upon them. Ah! the time, the thoughts, the spirits, the hearts, the souls, the duties, the services, that the inordinate love of this wicked world doth eat up, and destroy, and hath eat up, and destroyed. Where one thousand are destroyed by the worlds frowns, ten thousand are destroyed by the worlds smiles. The word *Siren* like, it sings us, and sinks us; it kisses us, and betrays us, like *Judas*; it kisses us, and smites us under the fifth rib, like *Jack*. The honours, splendor, and all the glory of this world are but sweet poysons, that will much endanger us, if they do not eternally destroy us. Ah! the multitude of souls that have surfeited of these sweet baits, and died for ever.

The Inhabitants of *Nilus* are deaf by the noyse of the waters: so the world makes such a noyse in men's cares, that they cannot heare the things of heaven. The world is like the swallows dung, that put out *Tobias* eyes. The Champions could not wring an Apple out of *Mils* hand, by strong hand, but a faire maid by fair means got it presently.

Now

Now the Remedies against
this Device of Satan
are these that
follow.

The First Remedie

1 Remedy.

The Prior in
Melazzo, sold
his hands up
and down in
a Bason full
of Angels,
thinking
thereby to
have charmed
his Gout, but
it would not
doe.

Nugas the *Scy-
thian*, despising
the rich pre-
sents and Or-
naments that
were sent un-
to him by the
Emperour of
Constantinople,

Against this Device of Satan, is, To
dwell upon the impotency and
weaknesse of all these things here below,
they are not able to secure you from the
least evil: They are not able to procure
you the least desirable good. The Crown
of gold cannot cure the head-ach; nor the
Velvet slipper ease the Gout; nor the Jew-
ell about the neck can take away the
paine of the teeth. The frogs of *Egypt*
entered into the rich mens houses of *Eg-
ypt*, as well as the poor; our daily expe-
rience doth evidence this, That all the ho-
nours, and riches, &c. that men enjoy,
cannot free them from the Collick, the
Feaver, or lesser Diseases. Nay, that which
may seem most strange, is, That a great
deale of wealth cannot keep men from fall-
ling into extreame poverty. *Judg. i.* &
you shall finde seventy Kings with their
fingers and toes cut off, glad like whelps
to lick up crums under another Kings Ta-
ble.

ble; and shortly after, the same King that brought them to this penury, is reduced to the same poverty and misery. Why then should that be a bar to keep thee out of Heaven, that cannot give thee the least ease on Earth.

the Second Remedy

Against this Device of Satan, is, To dwell upon the vanity of them, as well as upon the impotency of all worldly good. This is the the sum of *Solomons* sermon, *Vanity of vanity, and all is vanity.* This our first Parents found, and therefore named their second Son *Abel*, or *vanity.* *Solomon* that had tried these things, and could best tell the vanity of them, he preacheth this Sermon over againe and again, *Vanity of vanity, and all is vanity.* 'Tis sad to think how many thousands there be that can say with the Preacher, *Vanity of vanity, all is vanity* nay, swear it, and yet follow after these things, as if there were no other glory, nor felicity, but what's to be found in those things they call *Vanity.* Such men will sell Christ, Heaven, and their soules for a trifle, they call these things *vanity*, but doe not cordially believe them to be *vanity*, but set their hearts upon them, as if they were their Crown, the top of all their Royalty, and

asked whether those things could drive away calamities, diseases, or death.

2^d Remedy.

Gilimex K. of *Vandals*, led in triumph by *Belesarius*, cried out, *Vanity of vanity, all is vanity.*

The fancy of *Lucian*, who placeth *Charon* on the top of an high Hill, viewing all the affairs of men living, and looking on their greatest Cities as little *BIRDS NESTS*, is very pleasant.

Oh the imperfection, the ingratitude, the levity, the inconstancy, the perfidiousness of those creatures we must servilly affect.

Ah! did we but weigh mans paine with his payment; his crosses, with his mercies; his miseries with his pleasures; we should then see that there is nothing got by the bargain, and conclude, *Vanity of vanity, all is vanity.*

and glory. Oh! let your soules dwell up on the vanity of all things here below, till your hearts be so thoroughly convinced and perswaded of the vanity of them, as to trample upon them, and make them a foot stool for Christ to get up, and ride in a holy triumph in your hearts.

Chrysostome said once, *That if he were the fittest in the world, to preach a Sermon to the whole world, gathered together in the Congregation; and had some high Mountain for his Pulpit, from whence he might have a prospect of all the world in his view, and were furnished with a voyce of brasse, a voyce as loud as the Trumpet of the Arch Angell, that all the world might hear him, he would choose to preach upon no other Text, then, that in the Psalms, O mortall man, how long will ye love vanity, and follow after leasing?*

Tell me, you that say all things under the Sun are vanity; if you doe really believe what you say, why doe you spend more thoughts and time on the world, then you doe on Christ, Heaven, and your immortall soules? Why doe you then neglect your duty towards God, to get the world? Why do you then so eagerly pursue after the world? and are so careless in your pursuing after God, Christ, and Holinesse? Why then are your hearts so exceedingly raised, when the world comes

and smiles upon you; and so much de-
jected, and cast down, when the world
frownes upon you, and with *fenake* gourd
withers before you.

The Third Remedic

A Gainst this Device of Satan, is, To
dwell much upon the uncertainty,
the mutability, & inconstancy of all things
under the Sun. Man himsele is but the
dream of a dream, but the generation of a
fancy, but an empty vanity, but the curi-
ous picture of nothing, a poor, feeble, dy-
ing hath. All temporals are as transitory
as a hasty head-long torrent, a shadow, a
flap, a Bird, an Arrow, a Post that pas-
seth by; *Why shouldst thou set thine eyes
upon that which is not?* saith Solomon:
And saith the Apostle. *The fashion of this
world passeth away.* Heaven onely hath a
foundation, Earth hath none, but is hanged
in nothing, as *Job* speaks. The Apostle
charges Timothy, to Charge rich men that
they be not high-minded, nor put their trust
in uncertain riches. They are like bad
servants, whose shooes are made of run-
dle leather, and will never tarry long
with one Master; as a bird hoppeth from
tree to Tree, so do the honours and ri-
ches of this world, from man to man; let
Job and *Nebuchadnezzar* testifie this

3 Remedy.

Riches were
never true to
any that tra-
sted to them;
they have de-
ceived men, as
Job's Brook
did the poore
Traveller, in
the Summer
season.

1 Cor. 7. 31.
exigua inti-
mateth, that
there is no
thing of any
firmnesse, or
solid consist-
ence in the
Creature.

The most renowned *Frederick* lost all, and sued to be made but Sexton of the Church that himselfe had built.

I have read of a poor Fisher-man, who while his nets were a drying, slept upon the Rock, and dreamed that he was made a King, on a sudden starts up, and leaping for joy, fell down from the Rock, and in the place of his imaginary felicity, looses his little portion of pleasures.

truth, who fell from great wealth, to great want. No man can promise himselfe to be wealthy till night; one storm at Sea, one coal of fire, one false friend, one unadvised word, one false witness may make thee a beggar, and a prisoner all at once. All the riches and glory of this world is but a smoake and chaffe that vanisheth; *As a dream and vision in the night that carrieth no more.* As if an hungry man dreameth, and thinketh that he eateth, and when he awaketh, his soule is empty; and like a thirsty man, which thinketh he drinketh, and behold when he is awaked, his soule is faint, as the Prophet *Esay* saith. Where is the glory of *Solomon*? the sumptuous building of *Nebuchadnezzar*? the nine hundred Chariots of *Sisera*? the power of *Alexander*? the authority of *Augustus*, that commanded the whole world to be taxed. Those that have been the most glorious in what men generally account glorious, and excellent, have had inglorious ends. *Sampson* for strength; *Absalom* for beauty; *Achitophel* for policy; *Haman* for favour; *Asael* for swiftnesse; *Alexander* for great Conquest, and yet after twelve years possessed; the same you may see in the mighty foure Kingdomes. The *Caldean*, *Persian*, *Grecian*, and *Romane*, how soone were they gone, and forgotten. Now rich, now poore, now full, now empty, now in

now, anon out of favour, now honourable, now despised, now health, now sickness, now strength, now weaknesse. Oh! how these uncertaine things keep thee from those holy services, and heavenly enjoyments, that may make thee happy for ever, and render thy soul eternally blessed, and at ease, when all these transitory things shall bid thy soule an everlasting farewell.

The Fourth Remedy

Gainst this Device of Satan; is, seriously to consider, That the great things of this world are very hurtfull, and dangerous to the outward and inward man, through the corruptions that be in the hearts of men; oh! the rest, the peace, the comfort, the content that the things of this world do strip many men of. Oh the eyes, the eares, the envie, the malice, the flatters, the mischiefs, that they subject us to. They oftentimes make men carnally confident. *The rich mans riches are a strong tower in his imagination. I said in my prosperity I should never be moved. They swell the heart with pride, and make us forget God, and neglect God, and forsake the Rock of their salvation. When a man waxed fat, and was grown thicke, and covered with farnesse, then he forgot God,*

The pomp of this world
Joyn compa-
reth to the
Moon, which
(Crescent &
decreaseth) In-
creaseth, and
decreaseth.
Apoc. 12, 1.

4 Remedy.

Henry the second hearing
Mentz his
chief City to
be taken, used
this blasphemous speech,
I shall never
(saith he) love
God any more
that suffered
a City so dear
to me, to be
taken from
me.

When one
presented An-
tipater King of
Macedonia,
with a Book

treating of
Happinesse;
his answer
was *Sou schald*
go I have no
leisure.

That foure
good mothers
beget four
bad daugh-
ters; great fa-
miliarity be-
gets cōtempt,
truth hatred;
vertue envy;
riches igho-
rance, is a
French Pro-
verb.

Gen. 13. 2.

700

Policrates be-
stowed five
Talents for a
gift upon one
Anaxion, who
for a nights
after was so
troubled with
care how to

God, and forsooke God that made him; and
lightly esteemed the Rock of his salvation;
as *Moses* spake. Ah! the time, the thought
the spirits that the things of the world
consumes and spends. Oh! how do they
hinder the actings of faith upon God.
How doe they interrupt our sweet commu-
nion with God? How doe they abate our
love to the people of God? And cool our
love to the things of God? And work
to act like those that are most unlike
God? Oh! the deadnesse, the barrennesse
that doth attend men under great outward
mercies. - Oh! the riches of the world
chokes the word, that men live under
most soule-searching, and soule-enriching
means with lean soules; though they have
full purses, though their chests are full of
silver, yet their hearts are empty of grace.
In Gen. 13. 2. 'tis said, that *Abraham*
was very rich in Cattel, in silver, and in gold.
According to the Hebrew (*עשיר*
bede) 'tis, *Abraham* was very braver
to them, that riches are a heavy burden
and a hinderance many times to Heaven
and happinesse.

King *Henery the Fourth* asked the Duke
of *Alva*, if he had observed the great
eclipse of the Sun which had lately hap-
pened, *No* (said the Duke) *I have*
much to doe on Earth, that I have no
sure to looke up to Heaven. Ah! that the

are not true of most professors in these
days; 'tis very sad to think; how their
hearts and time is so much raken up with
worldly things, that they have scarce any
leisure to look up to heaven, or to looke
for Christ, and the things that belong to
their everlasting peace.

Riches, though well got, yet are but
like to *Manna*, those that gathered lesse
had no want, and those that gathered
more, 'twas but a trouble and annoyance
to them. The world is troublesome, and
not to be loved; what would it be, if it were
deceivable? You embrace it, though it be
foul, what would you do if it were beau-
tiful? You cannot keep your hands from
the Thorns, how earnest would you be
in gathering the Flowers? The world
may be fitly likened to the Serpent *Scy-
lla*, whereof it is reported, that when she
cannot overtake the flying passengers, she
dasheth with her beautiful colours so astonish
and amaze them, that they have no power
to passe away, till she have stung them.
And how many thousands are there now
on earth, that have found this true by ex-
perience, that have spun a fair thread to
entangle themselves, both temporally and
eternally, by being bewitcht by the beau-
ty and bravery of this enticing world.

keep them,
and how to
bestow the^m,
as he carri^{ed}
them back
again to
Policrates,
saying, they
were not
worth the
paines which
he had alrea-
dy taken for
them.

Sicily is so full
of sweet flow-
ers, that dogs
cannot hunt
there: And
what doe all
the sweet
contents of
this world,
but make us
lose the scent
of Heaven.

The Fifth Remedy

5 Remedy.

Hark Scholar,
said the Har-
lot to *Apulei-
us*, 'Tis but a
bitter sweet
that you are
so fond of.
Surely all the
things of this
world are but
bitter sweets.

Against this Device of Satan, is to consider; That all the felicity of this world is mixt; our light is mixt with darknesse, our joy with sorrow, our pleasures with paine, our honour with dishonour, our riches with wants. If our light be spiritual, clear, and quich; we may be in the felicity of this world, our wine mixt with water, our Honey with Gall, our sugar with wormwood, & our Roses with prickles. Sorrow attends worldly joy, danger attends worldly safety, losse attends worldly labours, tears attend worldly purposes. As to these things, mens hopes are vaine, their sorrow certain, and joy faine. The Apostle calleth this world *A sea in a glasse*; a sea for the trouble of it, and a glasse for the brittlenesse and bitternesse of it. The honours, profits, pleasures, and lights of this world, are true Gardens of *Adonis*, where we can gather nothing but crivall flowers, surrounded with many bryars.

The Sixth Remedy

Against this Device of Satan, is, To get better acquaintance, and better assurance of more blessed and glorious things. That which raised up their spirits, *Ps. 10. & 11.* to trample upon all the beauty, bravery, and glory of the world, was the acquaintance with, and assurance of better and more durable things: They take joyfully the spoylings of their goods, knowing in themselves, that they had in Heaven a better and a more durable substance. They look't for a house that had foundations, whose builder and maker was God: And they lookt for another Countrey, more heavenly. They saw him that was invisible, and had an eye to the recompence of reward. And this made them count all the glory and bravery of this world, to be poor, and contemptible for them to set their hearts upon. The maine reason why men dote upon the world, and damn their souls to get the world, is, Because they are not acquainted with a greater glory. Men ate Acorns, till they were acquainted with the use of Wheat. Ah! were men more acquainted with what union and communion with God means; what 'tis to Have a new name, and a new stone, that none knows, but he that hath it. Did they

6 Remedy.

Let Heaven be a mans object, and earth will soon be his abject.

Luther being at one time in some wants, it happened that a good sum of monie was unexpectedly sent him by a Noble man of Germany, at which being something amazed, he said, I fear that God will give me my reward here, but I protest I will not be so satisfied.

* *Huiusmodi
comparanda
sunt opes qua
cum naufragio
simul enascent.*

There is, saith
Augustine,
(*bona Throni*)
Goods of the
Throne; and
there are (*bo
na Scabelli*)
Goods of the
foot-stool.

When Bassi
was tempted
with money,
and prefer-
ment; saith he
give mee mo-
ney that may
last for ever,
and glory
that may
eternally

but tast more of Heaven, and live more in
Heaven; and had more glorious hopes of
going to Heaven; ah I how easily would
they have the Moon under their feet.

It was an excellent saying of Lewis of
Bayer, Emperour of Germany, * *San
Goods are worth getting and owning as will
not sink, or wash away, if a shipwreck hap-
pen, but will wade and swim out with us.*
It is recorded of Lazarus, That after his
Resurrection from the dead, he was never
seen to laugh, his thoughts and affections
were so fixt in Heaven, though his body
was on earth; and therefore he could not
but slight temporall things, his heart be-
ing so bent and set upon eternals. There
are goods of the Throne of Grace, as
God, Christ, the Spirit, Adoption, Ius-
tification, Remission of sin, peace with God,
and peace with Conscience; And there
are Goods of the foot stool, as honour,
riches, the favour of Creatres, and other
comforts & accommodations of this life:
Now he that hath acquaintance with, and
assurance of the Goods of the Throne,
will easily trample upon the Goods of the
Footstool. Ah I that you would make
your businesie, your worke, to minde
more, and make sure more to your own
soules, the great things of eternity, that
will yield you joy in life, and peace in
death, and a Crown of Righteousnesse in
the

Against Satans Devices.

the day of Christs appearing; and that will lift up your soules above all the beauty and bravery of this bewitching world; that will raise your feet above other mens hands. When a man comes to be assured of a Crown, a Scepter, the Royal Robes, &c. he then begins to have low, meane, & contemptible thoughts of those things that before he highly prized: So will assurance of more great and glorious things breed in the soule a holy scorn, and contempt of all these poor, mean things, which the soule before did value above God, Christ, and Heaven, &c.

The seventh Remedy

Against this Device of Satan, is, seriously to consider, That true happinesse and satisfaction is not to be had in the injoyment of any worldly good. True happinesse is too big, and too glorious a thing, to be found in any thing below that God that is a Christians (*summum bonum*) chiefest good. The blessed Angels, those glittering Courtiers, have all felicities and blessednesses; and yet have they neither gold, nor silver, nor jewels, nor none of the beauty and bravery of this world; certainly, if happinesse was to be found in these things, the Lord Jesus, who is the Right and Royal Heir of all things, would have

flourish; for the fashion of this world passeth away, as the waters of a River char runs by a City.

7 Remedy.

True happinesse lies only in our injoyment of a suitable good, a pure good, a totall good, and an eternal good; & God is onely such a good, and such a good can only satisfie the soul of man.

Philosophers could say, that he was never a happy man, that might afterwards become miserable.

Gregory the Great, used to say, He is poor, whose soule is void of grace, not whose Coffers are empty of money.

have exchanged his Cradle for a Crown, his Birth-chamber (a stable) for a Royal Palace, his poverty for plenty ; his despised followers, for shining Courtiers, and his mean provisions, for the choicest delicacies, &c. Certainly, happinesse lyes not in those things that a man may enjoy, and yet be miserable for ever. Now a man may be great, and gracelesse, with *Pharaoh* ; honourable, and damnable, with *Saul* ; rich, and miserable, with *Dives*, &c. therefore happinesse lyes not in these things. Certainly happinesse lyes not in those things that cannot comfort a man upon a dying bed ; is it honours, riches, or friends, &c. that can comfort thee when thou comest to dye ? Or is it not rather faith in the blood of Christ ? the witnessse of the Spirit of Christ ; the sense and feeling of the love and favour of Christ, and the hopes of eternally reigning with Christ ? Can happinesse lye in those things that cannot give us health, or strength, or ease, or a good nights rest, or an hours sleep, or a good stomack ? Why, all the honours, riches, and delights of this world cannot give these poor things to us, therefore certainly, happinesse lyes not in the injoyment of them, &c. And surely happinesse is not to be found in those things that cannot satisfie the soules of men : Now none of these things can satisfie the soule.

of man. He that loveth silver, shall
not be satisfied with silver; nor he that lo-
veth abundance with increase; this is also
vanity, saith the wise man. The barren
womb, the Horse-leeches daughter, the
grave and Hell will as soon be satisfied, as
the soule of man will by the enjoyment of
any worldly good. Som one thing or other
will be for ever wanting to that soule that
hath none but outward good to live upon.
You may as soon fill a bag with wisdom,
a chest with virtue, or a circle with a Tri-
angle, as the heart of man with any thing
here below. A man may have enough of
the world to sink him, but he can never
have enough to satisfie him, &c.

*Animaratione
lis ceteris om-
nibus occupari
potest; impleti
non possunt.*

The reasona-
ble soule may
be busied
about other
things; but it
cannot be
filled with
them.

The Eighth Remedy

Against this Device of Satan, is so-
lemnly to consider of the Dignity
of the soule. Oh the soul of man is more
worth then a thousand worlds; 'tis the
greatest abasing of it that can be, to let it
dote upon a little shining earth, upon a
little painted beauty, and fading glory,
when it's capable of union with Christ, of
communion with God, and of enjoying
the eternall vision of God.

Seneca could say, *I am too great, and
borne to greater things, then that I should
be a slave to my body.* Oh! doe you say,
my

8 Remedy.

*Plutarch tells
of Themistocles,
that he ac-
counted it
not to stand
with his state
to stoop down
to take up the
spoiles the E-
nemies had
cartered in
flight, but*

sith to one of
his followers.

(Αὐτὸς αὐτῷ
οὐ γὰρ ἐστὶν
Θεὸς οὐκ ἄνθρωπος)

you may, for
you are not
Themistocles.

Oh what a sad
thing is it that
a Heathen
should set his
feet upon
those very
things that
most profes-
sors set their
hearts, and for
the gaine of
which, with
Balaam, many
run the ha-
zard of loo-
sing their im-
mortal soules
for ever.

my soule is too great, and born to greater
things, then that I should confine it to a
heap of white and yellow earth.

I have bene the longer upon the Re-
medies that may help us against this dan-
gerous Device of Satan, because he doth
usually more hurt to the soules of men by
this Device, then he doth by all other De-
vices. For a close, I wish, as once *Chry-
some* did, that that sentence, *Ecccl. 2. 11.*
(*Then I looked on all the workes that my
hands had wrought, and on the labour that
I had laboured to doe, and behold all was
vanity and vexation of spirit, and there was
no profit under the Sun*) were engraven
on the door-posts into which you enter,
on the Tables where you sit, on the dishes
out of which you eat, on the Cups out of
which you drink, on the bed-heads where
you lye, on the walls of the house where
you dwell, on the Garments which you
weare, on the Heads of the Horses on
which you ride, and on the foreheads of
all them whom you meet, that your soules
may not by the beauty and bravery of the
world be kept off from those holy and
heavenly services that may render you
blessed while you live, and happy when
you dye; that you may breath out your
last into his bosome who lives for ever,
and who will make them happy for ever,
that prefer Christs spirituall and eternalls,
above

above all temporall, transitory things.

*The Second Device that Satan
hath to draw soules from
holy duties, and to keep
them off from Reli-
gious services,
is,*

BY presenting to them the danger, the
losses, and the sufferings that doe at-
tend the performance of such and such re-
ligious services. By this Device Satan kept
those that believed on Christ, from
confessing of Christ, in *John 12. 42.* *No-
withstanding among the chief Rulers also, ma-
ny believed on him; but because of the Pha-
risees they did not confesse him, lest they
should be put out of the Synagogue.* I would
walke in all the wayes of God, I would
give up my selfe to the strictest way of ho-
liness; but I am afraid dangers will attend
me on the one hand, and losses, and hap-
pily such and such sufferings on the other
hand, saith many a man. Oh! how should
we help our selves against this Temptati-
on, and Device of Satan?

2. Device.

Now

Now the Remedies against
this Device of Satan,
are these that
follow.

The First Remedy

I Remedy.

*Nemo proprie
laeditur nisi a
seipso.* No bo-
dy is properly
hurt, but by
himselfe, and
his own fault.

Gordius that
blessed Mar-
tyr accounted
it a losse to
him, not to
suffer many
kinds of tor-

Against this Device of Satan, is, to
consider, That all the troubles and
afflictions that you meet with in a way of
righteousnesse, shall never hurt you, they
shall never harm you. *And who is he that
shall harm you, if you be followers of that
which is good?* saith the Apostle, *i. e.* none
shall harm you. Naturall conscience can-
not but doe homage to the Image of God
stamped upon the natures, words, works,
and lives of the godly; as we may see in
the carriage of *Nebuchadnezzar* and *Dari-
us* towards *Daniel*. All the afflictions
and troubles that doe attend men in a way
of righteousness, can never rob them of
their Treasure, of their Jewels; they may
rob them of some light slight things, as
the sword that is by their side, or the stick
in their hand, or of the flowers or ribbons
that be in their hats. The Treasures of a
Saint are the presence of God, the favour
of God, union and communion with God.

Against Satans Devices.

the pardon of sin, the joy of the Spirit, the peace of conscience; which are Jewels that none can give but Christ, nor none can take away but Christ. Now, why should a gracious soule keep off from a way of holinesse, because of afflictions? when no afflictions can strip a man of his Heavenly Jewels, which are his C^ovenants, and his safety here, and will be his happienesse and glory hereafter. Why should that man be afraid, or troubled for storms at Sea, whose treasures are sure in a friends hand upon Land? Why, a believers Treasure is alwayes safe in the hands of Christ; his life is safe, his soule is safe, his grace is safe, his comfort is safe, and his Crown is safe in the hand of Christ. *I know him in whom I have believed, and that he is able to keep that which I have committed unto him, untill that day,* saith the Apostle. The Childs most precious things are most secure in his fathers hands, so are our souls, our graces, and our comforts, in the hand of Christ.

tures; he saith, tortures are but tradings with God for glory. The greater the Combate is, the greater is the following reward.

That was notable speech of Luther, Let him that died for my soule, see to the salvation of it.

2 Tim. 1. 12.

The

the Second Remedy

2. Remedy.

Will: Flower,
(Martyr) said,
 That Heaven
 should as soon
 fall, as I will
 forsake my
 profession, or
 budge in the
 least degree
 from it. So
Sauus being
 under as great
 torment as
 you have read
 of, cries out
Christianus
sum, I am a
Christian.
 No torment
 could work
 him to de-
 cline the ser-
 vice of God.
 I might pro-
 duce a cloud
 of witnesses;
 but if these
 do not worke
 you to be
 noble and
 brave, I am
 afraid more
 will not.

Against this Device of Satan, is
 consider, That other precious Saints
 that were shining lights on earth, and
 now triumphing in Heaven, have held
 in Religious services, notwithstanding
 the troubles and dangers that have sur-
 rounded them. *Nebemiah* and *Ezra* were
 surrounded with dangers on the left hand,
 and on the right, and yet in the face of all
 they held on building the Temple, and the
 wall of *Jerusalem*: So *Daniel*, and the
 precious Worthies, *Psal. 44.* under
 want of outward encouragements, and
 the face of a world of very great dis-
 couragements, their souls clave to God, in
 his wayes. *Though they were sore broken*
in the place of Dragons, and covered with
shadow of death, yea, though they were
the day long counted as sheep for the slaugh-
ter, yet their hearts were not turned back,
neither did their steps decline from his way.
 Though bonds and imprisonments did
 attend *Paul*, and the rest of the Apostles,
 every place, yet they held on in their wor-
 ship and service of the Lord; and why
 should you degenerate from their worth-
 examples, which is your duty, and your
 glory to follow.

The Third Remedic

Against this Device of Satan, is, solemnly to consider, that all the troubles and dangers that doe attend the performance of holy duties, and heavenly devices, are but temporall, and momentary; but the neglect of them may lay thee open, to all temporall, spirituall, and eternall dangers. *How shall we escape, if we neglect so great salvation?* He saith not, if we reject, or renounce so great salvation? No, but if we neglect, or shift off so great salvation, how shall we escape? That is, we cannot by any way, or means, escape this device in the world; escape; Divine Justice will be above us, in spight of our sinfull soules. The doing of such and such heavenly services, may lay you open to the frownes of men, but the neglect of them will lay you open to the frownes of God; the doing of them may render you contemptible in the eyes of men, but the neglect of them may render you contemptible in the eyes of God; the doing of them may be the losse of thy estate, but the neglect of them may be the losse of thy selfe: Christ, Heaven, and thy soule for ever; the doing of them may shut thee out from some outward, temporall comfort; the neglect of them may shut thee

3 Remedy.

*duis, uocaret
Dis-regard,
not care for
it.*

*Francis Xa-
viers counsel
John the third
King of Por-
tugal, to medi-
tate every day
a quarter of
an hour upon
that Text,
What shall it
profit a man to
gain the whole
world, and lose
his soule.*

M

out

out from that excellent matchlesse glory
 that eye hath not seen, nor ear heard, neither
 hath it entred into the heart of man. Re-
 member this, there is no man that breueth
 but shall suffer more by neglecting the
 holy and heavenly services that God com-
 mands, commends, and rewards, than
 possibly he can suffer by doing of them.

The Fourth Remedy

4 Remedy.

*Perissem nisi
 perissem.*

Against this Device of Satan, is
 consider, That God knows how
 deliver from troubles, by troubles; from
 afflictions, by afflictions; from dangers
 by dangers. God by lesser troubles
 afflictions, doth often times deliver
 people from greater, so that they shall
 We had perished, if we had not perished
 we had been undone, if we had not
 undone; we had been in danger, if we
 not been in danger. God will so order
 afflictions that befall you in the way
 righteousness, that your soules shall
 We would not for all the world; but
 we had met with such and such troubles
 and afflictions; for surely, had not
 befallen us, it would have been worse
 worse with us. Oh! the carnall security,
 pride, formality, dead heartednesse,
 warmnesse, censoriousnesse, and enu-
 nesse, that God hath cured us of, by
 troubles.

troubles and dangers that we have met
in the wayes and services of the

I remember a story of a godly man,
as he was going to take shipping for
Spain, he broke his leg, and it pleased
providence so to order it, that the ship
that he should have gone in, at that very
point was cast away, and not a man saved:
so by breaking a bone, his life was saved.
The Lord many times breaks our bones,
but 'tis in order to the saving of our lives,
and our soules for ever; he gives us a po-
wer that makes us heart-sick, but 'tis in
order to the making us perfectly well, and
the purging of us from those ill humors
that have made our heads ake, and Gods
will ake, and our soules sick, and heavy
to the death, &c. Oh therefore, let no
pain or misery hinder thee from thy

*Non essem ego
salvus nisi ista
perissem.*
Anaxagoras.
Had not these
things perished
I could not
have bin safe,
said this Phi-
losopher,
when he saw
great posses-
sions that he
had lost.

The Fifth Remedy

Gainst this Device of Satan, is, so-
lemnly to consider, That you shall
be more in the service of God, and by
living in righteous and holy wayes,
though troubles and afflictions should at-
tend you, then you can possibly suffer, or
be hurt, by your being found in the service
of God. *Godliness is great gaine.* Oh!

Ternull. in his
Book to the
Martyrs, hath
an apt saying,
(*Negotiatio est
aliquid amittere
ut maiora lu-
creris*) i. e.
That's right
and good
merchandize,
when some-
thing is part-
ed with to
gaine more:
He applieth it
to their suffer-
ings, wherein
though the
flesh lost some-
thing, yet the
spirit got
much more.

the joy, the peace, the comfort, there
that Saints meete with in the wayes
service of God. They find that Relig-
ious services are not empty things, but things
in which God is pleased to discover his
beauty and glory to their soules. *Oh
Soule thirsts for God* (saith David) *that
I might see thy beauty, and thy glory, and
have seen thee in thy Sanctuary.* Oh the
sweet looks, the sweet words, the sweet
hints, the sweet joggings, the sweet in-
ferences, the sweet love-letters, that gra-
cious soules have from Heaven, when they
wait upon God in holy and heavenly
duties, the least of which will darke-
n, and outweigh all the bravery & glory of
this world, and richly recompence the soules
all the troubles, afflictions, and dangers
that have attended it in the service of God.
Oh the Saints can say under all their tri-
bles, and afflictions, that they have man-
eat, and drink to drink, that the world
knows not of: that they have such
comes, such refreshments, such warmings
&c. that they would not exchange for
the honours, riches, and dainties of
this world. Ah! let but a Christian compare
his externall losses, with his spirituall,
eternall, and externall gaine, and he shall
find, that for every penny that he loses
in the service of God, he gains a pound;
for every pound that he loses, he gains
hundred.

hundred ; for every hundred lost, he gains
a thousand ; we lose pins in his service, and
lose Pearls ; we loose the favour of the
Creature, and peace with the Creature, &
loose the comforts and contents of the
Creature, and we gain the favour of God,
peace with conscience, and the comforts
and contents of a better life. Ah ! did the
men of this world know the sweet that
is injoy in afflictions, they would rather
be choole *Mansses* iron chaine, then
lose a golden Crown, they would rather be
lose a Prisoner, then *Paul* wrapt up in the
chains of Heaven. For light afflictions, they
shall have a weight of glory ; for a few
tribulations, they shall have those joyes,
rest, and contents, that are at the
right hand of Heaven, or as the sands of the Sea
cannot be numbred ; for momentary
tribulations, they shall have an eternall
joy of glory. *'Tis but winking, and
thou shalt be in Heaven presently,* said the
martyr. Oh ! therefore, let no afflictions
troubles work thee to shun the wayes
of God, or to quit that service that should
be dearer to thee then a world, yea then
thy very life, &c.

When the
Noble Gene-
ra'l *Zedisslaw*
had lost his
hand in the
Wars of the
King of Po-
land, the King
sent him a
golden hand
for it. What
we loose in
Christs service
he will make
up, by giving
in som golden
mercies.

Though the
Crosse be bit-
ter, yet 'tis but
short, a little
storm, as one
said of *Julians*
persecution,
and an eternal
calm follows.

M 3

The

The Third Device that Satan
hath to hinder soules from
holy and heavenly service
and from Religious perfor-
mances, is,

By presenting to the soule the difficul-
 ty of performing them; saith Sa-
 tan to himselfe and difficult a thing to per-
 forme thou shouldst, and to wait on God as
 thou shouldst; and to walk with God as
 thou shouldst; and to be lively, warm, and
 close in the communion of Saints, as
 thou shouldst; that you were better cen-
 sured times to neglect them, then to
 dle with them; and doubtlesse by
 this Device Satan hath, and doth keep
 thousands from waiting on God,
 from giving to him that service that is
 due to his name.

Now the Remedies against
this Device are these.

The First Remedy

1 Remedy.

Against this Device of Satan, is,
 to dwell more upon the necessity

the service, and duty, then on the difficulties that doth attend the duty; you should reason thus with your soules; oh! our soules, though such and such services be hard, and difficult, yet are they not exceeding necessary for the honour of God, and the keeping up his name in the world? and the keeping under of sinne, and the strengthening of weak graces, and for the removing of languishing comforts, and for the keeping clear and bright your blessed consciences, and for the scattering of your fears, and for the raising of your hopes, and for the gladding the hearts of the righteous, and stopping the mouths of wicked souls, who are ready to take your advantages to blaspheme the name of God, and throw dirt and contempt upon his people, and wayes? Oh! never leave off thinking on the necessity of this and that, till your soules be lifted up far above the difficulties that do attend Religious duties.

The Second Remedy

Against this Device of Satan, is, solemnly to consider, That the Lord will make his services easie to you, by the sweet discovery of himselfe to your soules, whilst you are in his service. *Thou shalt him that rejoiceth, and worketh*

The necessity of doing your duty, appears by this, that you are his servants by a three-fold right; you are his servants (*Jure creationis, jure sustentationis, jure redemptionis*) by right of Creation, and by right of sustentation, and by right of redemption.

2. Remedy.

Iſa. 64. 5.

RVB

Pagana is diversly taken but most take the word here to meet a scul with those bowels of love & redernesse as the father of the Prodigall met the Prodigall with.

God is *Pater miserationum*, he is all bowells, he is as swift to shew mercy, as he is slow to anger.

Luther spake excellently to Milanſ. who was apt to be discouraged with doubts and difficulties, and fear from foes, and so cease the service they had undertaken: If the worlde be not

righteousnesse, those that remember their wayes, as the Prophet *Iſaiab* saith, meeting with God, who is goodnesse self, sweetness it self, beauty it self, strength it self, glory it self, will not sweeten his service to thy soule, nothing in Heaven or Earth will.

Jacob's meeting with *Rachel*, and enjoying of *Rachel*, made his hard service to be easie and delightfull to him; and will be the soules enjoying of God, and meeting with God, render his service to be much more easie and delightfull? doubtlesse will. The Lord will give that sweet assistance, by his Spirit and grace, as that make his service joyous, and not grievous, a delight, and not a burden; a Heaven and not a Hell to believing soules. The confidence of this Divine assistance raiseth up *Nehemiah's* spirit, far above all the difficulties and discouragements that attend him in the work and service of the Lord, as you may see in *Nehem. 2* 19, 20. But when *Sanballat* the *Haronite*, and *Tobiah* the servant, the *Ammonite*, and *Geshem* the *Arabian*, heard it, they laughed to scorn, and despised us, and said, what is this thing that ye doe? will ye rebell against the King? Then answered I them, and said unto them, the God of Heaven he will prosper us, therefore we his servants will not be afraid, and build: but you have no right, nor power.

nor memorial in *Jerusalem*. Ah souls! while you are in the very service of the Lord, you shall find by experience, that the God of Heaven will prosper you, and support you, and incourage and strengthen you, and carry you through the hardest service, with the greatest sweetnesse and cheerfulness that can be. Remember this, that God will suite your strength to your work, and in the hardest service you shall have the choicest assistance.

good, why did we ever own it? If it be good, why should we ever decline it? Why, saith he, should we fear the conquer'd world, that have Christ the Conquerour on our side? *Isa. 40. ult.*

The Third Remedy

Against this Device of Satan, is, To dwell upon the hard and difficult things that the Lord Jesus Christ hath past through for your temporall, spiritual, and eternal good. Ah! what a sea of blood, a sea of wrath, of sin, of sorrow, and misery did the Lord Jesus wade through, for your internall, and eternal good? Christ did not plead, This Crosse is too heavy for me to bear, this wrath is too great for me to lye under, this Cup (which hath all the ingredients of Divine displeasure) is too bitter for me to sup off, how much more to drink the very draegs of it? No, Christ stands not upon this; he pleads not the difficulty of the service, but resolutely, and bravely wades through all, as the Prophet *Isa.* shews. *The Lord God hath opened*

3 Remedy.

It is not fit with the head was crowned with thorns, that the members should be crowned with Rose buds. saith Zanch.

Godfrey of
Buden, first R.
of Jerusalem,
refused to be
crowned with
a Crown of
gold, saying,
It became not
a Christian
there to wear
a Crown of
gold, where
Christ for our
salvation had
sometime
wore a crown
of thorns.

opened my ear, and I was not rebellious, neither turned away back, I gave my back to the smiters, and my cheeks to them that plucked off the haire; I hid not my face from shame and spitting. Christ makes nothing of his fathers wrath, the burden of your sins, the malice of Satan, and the rage of the world, but sweetly and triumphantly passes through all. Ah soules! if this consideration will not raise up your spirits above all the discouragements that you meet with, to owne Christ and his service, and to stick, and cleave to Christ, and his service; I am afraid nothing will. A soul not stir'd by this, not rais'd, and lifted up by this, to be resolute and brave in the service of God, notwithstanding all dangers and difficulties, is a soule left of God to much blindness, and hardness.

The Fourth Remedy

4 Remedy.

Against this Device of Satan, is, To consider, that religious duties, holy and heavenly exercises are onely difficult to the worse, to the ignoble part of a Saint; they are not to the noble, and better part of a Saint, to the noble part, the soule, and the renewed affections of a Saint; holy exercises are a heavenly pleasure, and recreation, as the Apostle speaks, *I delight in the Law of God, after the*

ward man, with my blinde I serve the Law
of God, though with my flesh the law of sin.
To the noble part of a Saint, Christs yoke
is easie, and his burthen is light; All the
commandes and ways of Christ (even those
that tend to the pulling out of right eyes,
and cutting off of right hands) are joyous,
and not grievous to the noble part of a
Saint, all the wayes and services of Christ
are pleasantnesse (in the abstract) to the
better part of of a Saint; a Saint, so far as
he is renewed, is always best, when he sees
most of God, when he talks most of God,
when he is highest in his enjoyments of
God, and most warme, and lively in the
service of God, oh! saith the noble part
of a Saint, that it might be alwayes thus;
that that my strength were the strength of
stones, and my flesh as brasie, that my wor-
ker part might be more serviceable to my
noble part, that I might act by an untired
power in that service, that is a pleasure, a
paradise to me.

The Fifth Remedy

Against this Device of Satan, is, so-
lemnly to consider, That great re-
ward, and glorious recompence that doth
attend those that cleave to the service of
the Lord, in the face of all difficulties, and
discouragements; though the worke be
hard,

As every
flower hath
its sweet sa-
vour, so every
good duty
carries meat
in the mouth,
consort in
the perfor-
mance of it.
Xp̄s̄d̄s. i. e.
My yoke is a
benigne, a
gracious, a
pleasant, a
good, and a
gainfull yoke,
oppo^{se} to
weari^{ness}, pain-
full, tedious.

§ Remedy.

Basil speaks of some Martyrs that were cast out all night naked, in a cold frosty time, & were to be burned the next day, how they comforted themselves in this manner, The winter is sharp, but Paradise is sweet; here we shiver for cold, but the bosome of *Abraham* will make amends for all.

hard, yet the wages is great, Heaven will make amends for all, I, one hours being in heaven will abundantly recompense you for cleaving to the Lord, and his wayes, in the face of all difficulties. This carried the Apostle through the greatest difficulties; *he had an eye to the recompence of reward; he lookt for a house that had foundations, whose builder and maker was God, and for a heavenly countrey; yea, this bore up the Spirit of Christ, in the face of all difficulties & discouragements. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the Crosse, despising the shame, and is set downe at the right hand of the Throne of God.*

Christians that would hold on in the service of the Lord, must look more upon the Crown, then upon the Crosse; more upon their future glory, then their present misery; more upon their encouragements, then upon their discouragements. Gods very service is wages, his ways are strewed with Roses, and payed with Joy that is unspeakable, and full of glory, and with peace that passeth understanding. Som degree of comfort folows every good action; as heate accompanies fire, as beames and influences issue from the Sun. *Moreover by them is thy servant warned, and in keeping of them there is great reward,*

not onely for keeping, but in keeping of them, there is great reward, the joy, the rest, the refreshing, the comforts, the comforts, the smiles, the incomes that Saints now injoy in the wayes of God, are so precious and glorious in their eyes, that they would not exchange them for 10000 worlds. Ah! if the vailes be thus sweet and glorious before pay-day comes, what will be that glory that Christ will Crown his Saints with, for cleaving to his service in the face of all difficulties: When he shall say to his father, *Loe here am I, and the Children which thou hast given me.* If there be so much to be had in a wilderness, what then shall be had in Paradise? &c.

This is *premiū*
ante premium,
a sure reward
of wel doing,
in doing
thereof (not
only for doing
thereof) there
is great re-
ward, Psal.
19. 11.

*The Fourth Device that Satan
hath to keepe soules off from
holy exercises, from religious
services, is,*

BY working them to make false in-
ferences from those blessed and glori-
ous things that Christ hath done: As that
Jesus Christ hath done all for us, there-
fore there is nothing for us to do, but to
joy, and rejoyce; he hath perfectly ju-
stified us, and fulfilled the Law, and satisfi-

4 Device.

fied

fied Divine Justice, and pacified his fathers wrath, and is gone to Heaven to prepare a place for us, and in the mean time to intercede for us; and therefore away with praying, and mourning, and hearing. &c. Ah! what a world of professors hath Satan drawn in these dayes, from religious services, by working them to make such sad, wild, & strange inferences from the sweet and excellent things that the Lord Jesus hath done for his beloved ones.

*Now the Remedies against
this Device are these.*

The First Remedy

1 Remedy.

Terrullian hath this expression of the fullness of the Scriptures, (Adoro plenitudinem Scripturarum) I adore the fullness of the Scripture. Gregory calls

Against this Device of Satan, is, To dwell as much on those Scriptures that shew you the duties and services that Christ requires of you, as upon those Scriptures that declare to you the precious and glorious things that Christ hath done for you. 'Tis a sad, and a dangerous thing to have two eyes to behold our dignity, and priviledges, and not one to see our duties, and services. I should look with one eye upon the choice and excellent things that Christ hath done for mee, to raise up my heart to love Christ with the purest love, and to joy in Christ with the strongest

strongest joy, and to lift up Christ above all, who hath made himselfe to be my all. And I should look with the other eye upon those services and duties that the Scriptures require of those for whom Christ hath done such blessed things: As upon that of the Apostle, *What, know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God; and ye are not your owne? For ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods. And that, Therefore my beloved brethren, be ye stedfast, unmoveable, alwayes abounding in the worke of the Lord, knowing that your labour is not in vaine in the Lord. And that, And let us not be weary in well doing, for in due season we shall reap, if we faint not. And that of the Apostle, Rejoyce alwayes, and pray without ceasing. And that in the Philippians, Work out your salvation with fear and trembling. And that, This doe till I come. And that, Let us consider one another, to provoke one another to love, and to good works; not forsaking the assembling of our selves together, in the manner of some is, but exhorting one another, and so much the more, as you see the day approaching. Now a soule that would not be drawn away by this Device of Satan, he must not looke with a slant eye upon these blessed Scriptures, and*

the Scripture (*Cor & animam Dei*) the heart and soul of God, and who will not then dwell on it?

1 Cor. 6. 19, 20.

1 Cor. 15. 58.

Gal. 6. 9.

Phil. 2. 12, 13.

1 Cor. 11. 26.

Heb. 10. 24, 25.

The Jewes were much in turning over the leaves of the Scripture, but they did not weigh the matter of them.

Joh. 5. 39. You
search the
Scriptures.

Gr. there see-
meth to be
indicative, ra-
ther then im-
perative.

and abundance more of like import ; he
must dwell upon them, he must make
these Scriptures to be his chiefest, and his
choicest companions, and this will be a
happy meanes to keep him close to Christ
and his service in these times, whereas
many turn their backs upon Christ, under
pretence of being highly interested in the
great and glorious things that have been
acted by Christ, &c.

The Second Remedy

2 Remedy.

1 Pet. 2. 9.

Luk. 1. 74, 75.

This I am sure
of, That all
our happinesse
here is his ho-
linesse, & his
holinesse shall
hereafter be
his happinesse.

Against this Device of Satan, is, To
consider, That the great and glori-
ous things that Jesus Christ hath done
and is a doing for us, should be so far
from taking us off from religious services
and pious performances, that they
should be the greatest motives and en-
couragements to the performance of
them that may be, as the Scriptures do
abundantly evidence. I will onely in-
stance in some, as that, *That we being de-
livered out of the hands of our Enemies
might serve him without feare ; in hol-
nesse and righteousness before him all the
dayes of our lives ;* Christ hath freed you
from all your Enemies, from the curse of
the Law, the predominant damnable
power of sin, the wrath of God, the sting
of death, and the torments of hell ; be-
cause

What is the end and design of Christ in doing these great and marvellous things for his people? 'tis not that they should throw off duties of righteousness & holiness, but that their hearts may be the more free, and sweet in all holy duties, and heavenly services: So the Apostle, *I will be their God, and they shall be my people: And I will be a Father unto you, and ye shall be my babes and daughters*, saith the Lord Almighty (marke what follows) *Having therefore these promises (dearly beloved) let us cleanse our selves from all filthinesse of the flesh, and spirit, perfecting holiness in the feare of the Lord.* And againe, *The word of God that bringeth salvation hath appeared to all men. Teaching us, that denying all ungodlinesse, and worldly lusts, we should live soberly, righteously, and godly in this present world; Looking for that blessed hope, and the glorious appearing of the great God, & our Saviour Jesus Christ, who gave himselfe for us, that he might redeem us from all iniquity, and purifie unto himselfe a peculiar people, zealous of good works.* Ah soules! I know no such Arguments to work you to a lively and constant performance of all heavenly services, as those that are drawn from the consideration of the great and glorious things that Christ hath done for you; and if such Arguments will not take yee, and win up-

Christ hath therefore broke the Devils yoke from off our necks, that his father might have better service from our hearts.

2 Cor 6.6.17, 18.

Chap. 7. 1. compared.

Tit. 2. 11, 12, 13, 14.

Tace lingua, loquere vita.

Talk not of a good life; but let thy life speak.

Your actions in passing, pass not away; for every good work is agrain of seed for eternal life.

on yee, I do think the throwing of hel in your faces will never do it.

The Third Remedy

3 Remedy.

The Saints
Motto in all
ages hath bin
(*Laboremus*)
let's be doing.
God loves
(*Curistas*, not
Quaristas) the
Runner, not
the Question
er, or disputer,
saith Luther.

The day is at
hand, when
God will re-
quire of men
*Non quid age-
rimus sed quid
egerint, non quid
dixerint, sed
quomodo vixe-
rimus.*

Against this Device of Satan, is, to
counsell to consider, That those
precious soules which Jesus Christ hath done
and suffered as much for, as he hath
you, have been exceeding active and live-
ly in all religious services, and heavenly
performance; he did as much, and suf-
fered as much for David, as for you, and
yet, who more in praying, and praising
God then David? *seven times a day
I praise the Lord.* Who more in the
dying and meditating on the Word, then
David? *Thy Law is my meditation
day and night.* The same Truth you may
and read in *Isaiah, Moses, Job, Daniel,*
in the rest of the holy Prophets, and Ap-
ostles, for whom Christ hath done as much
for, as for you. Ah! how have all the
Worthies abounded in works of piety,
piousnesse, and holinesse, to the praise of
free grace? Certainly Satan hath got the
upper hand of those soules that doe
thus, Christ hath done such and such
mercifull things for us, therefore we need
take any care or conscience of doing
such Religious services, as men for
the world calls for; if this Logick be not
H

Well, what is it? Ah! were the holy Prophets and Apostles alive to heare such Loock, come out of the mouths of such as profess themselves to be interested in the great and glorious things that Jesus Christ hath done for his chosen ones, how would they blush to looke upon such soules? and how would their hearts grieve, and break within them, to hear the language, and to observe the actings of such soules.

He that talks of heaven, but doth not the will of God, is like him that gazed upon the Moon, but fell into the pit.

The Fourth Remedy

Against this Device of Satan, is, seriously to consider this, That those that do not walke in wayes of righteousness and holinesse (that doe not wait upon God in the severall duties and services that are commanded by him) cannot have any evidence to their own soules, of their righteousness before God, of their fellowship and communion with God, of their blessednesse here, and their happiness hereafter, as those soules have, that do love and delight in the wayes of the Lord; they are alwayes best, when they are most in the works and service of the Lord. *Lit. Children* (saith the Apostle) *let no man deceive you; he that doth righteousness, is righteous, even as he is righteous.* *And* (saith the same Apostle) *the children of God are manifest, and the Children*

4 Remedy.

Certainly, 'tis one thing to judge by our graces, another thing to rest or put our trust in them. There is a great deal of difference betwixt declaring and deserving.

As Davids
Daughters
were knowne
by their Gar-
ments of di-
vers colours,
so are Gods
Children by
their piety
and sanctity.

A Christians
Embleme
should be an
house walking
towards Hea-
ven.
High words
sorely make a
man neither
holy nor just,
but a vertuous
life, a circum-
spect walking
makes him
dear to God.
A Tree that is
not fruitful, is
for the fire.
Christianity is
not a talking,
but a walking
with God,
who will not
be put off.

of the Devill; whosoever doth not righte-
ousnesse, is not of God, neither he that loveth
not his brother. If yee know that he is righte-
eous (saith the same Apostle) yee know
that every one that doth righteousness, is
borne of him. He that saith, I know him,
and keepeth not his Commandements, is a
liar, and the truth is not in him. But who-
soever keepeth his word, in him verily is the
love of God perfected. Hereby know we that
we are in him. He that saith he abideth in
him, ought himselfe also to walke, even as
he walked. If we say that we have fellowship
with him, and walke in darknesse, we lye,
and doe not the truth; but if we walke in
the light, as he is in the light, we have fel-
lowship one with another; and the blood of
Jesus Christ cleanseth us from all sin, saith
the same Apostle. So James 2. What doth
it profit, my brethren, though a man say he
hath faith, and have no workes, can such
save him, i. e. it cannot; For as the body
without the spirit is dead, so faith without
workes is dead also. To looke after high
and heavenly workes, is the best way to
preserve the soule from being deceived, and
deluded by Satans delusions, and by sudden
flashes of joy and comfort; holy workes be-
ing a more sensible and constant pledge
of the precious Spirit, begetting and main-
taining in the soule more solid, pure, clea-
r strong, and lasting joy. Ah soules! as you
would

would have in your selves a constant and assured evidence of your fellowship with the Father, and the Son; and of the Truth of grace; and of your future happinesse, look that you cleave close to holy services; and that you turn not your backs upon Religious duties.

The Fifth Remedy

Against this Device of Satan, is; solemnly to consider, That there are other choice and glorious ends for the performance of Religious duties, than for the justifying of their persons before God, or for their satisfying of the Law, or Justice of God, or for the purchasing of the pardon of sin, &c. *Viz.* To procure their Justification; *A good Tree does not but bring forth good fruit*; to testify their love to God, and their sincere obedience to the commands of God; to procure their deliverance from spirituall bondage; to evidence the indwellings of the Spirit, to stop the mouths of the worst men, and to glad those righteous souls, whom God would not have sadded. These, and abundance of other choice ends there are, why those that have an interest in the glorious doings of Christ, should notwithstanding that, keep close to the holy duties, and religious services that are com-

with words, if he misse of fruit, he will take up his AX, and then the soyle is cut off for ever.

5 Remedy.

'Tis a precious truth, never to be forgotten (*Quod non actibus, sed finibus pensantur officia*) That duties are esteemed not by their acts, but by their ends.

Finis movet ad agendum. The end moves to doing.

*Tene mensuram
et respice finem.* Keep thy
selfe within
compasse, and
have an eye
alwayes to
the end of
thy life and
actions, w:^s
Maximilian
the Emperors
Motto.

manded by Christ. And if these consi-
derations will not prevaile with you, so wal-
upon God in holy and heavenly duties, I
am afraid, if one should rise from the dead,
his arguments would not win upon you,
but you would hold on in your sins, and
neglect his service, though you lost your
souls for ever, &c.

*The Fifth Device that Satan
hath to draw soules off from
Religious services, and to
keep soules off from Holy
Duties, is,*

5 *Devic.*

BY presenting to them the paucity and
poverty of those that walk in the
ways of God, that hold on in Religious
practices. Saith Satan, doe not you see
that those that walk in such and such Re-
ligious wayes, are the poorest, the meanest
and the most despicable persons in the
world. This took with them in John 7.
Then answered the Pharisees, Are you
deceiv'd? Have any of the Rulers, or of the
Pharisees believed on him? But this people
who knoweth not the Law are cursed.

John 7. 47,
48, 49.

Now the Remedies against
this Device are these

The First Remedy

Against this Device of Satan, is, To consider, That though they are outwardly poor, yet they are inwardly rich; though they are poor in temporals, yet they are rich in spirituales; the worth and treasure of the Saints is inward: *The Kings treasure is all glorious within. Hearken beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the Kingdoms, which he hath promised to them that love him? saith James. Thou thy poverty, but thou art rich, saith he to the Church of Smyrna. What though they have little in possession, yet they have a glorious Kingdom in reversion. Faare not little flocks, it is your fathers pleasure to give you a Kingdom. Though Saints have little in hand, yet they are much in hope. You count those happy in a worldly sense, that have much in reversion, though they have but little in possession; and will you count the Saints miserable, because they have little in hand, little in possession? Though they have a glorious Kingdom in reversion of*

1 Remedy.

Do not you see (saith Chrysostome) the places where treasures are hid, are rough, and over-grown with thorns? Do not the Naturallists tell you, That the mountains that are big with gold within, are bare of grass without. Saints have as Scholars, poor Commons here, because they must study hard to go to heaven.

this. I am sure the poorest Saint that breathes, will not exchange (were it in his power) that which he hath in hope, and in reversion, for the possession of as many worlds as there be Starres in Heaven, or sands in the Sea, &c.

The Second Remedy

2. Remedy.

Good Nobles (saith one) are like black Swans, and thinly scattered in the firmament of a State, even like Stars in the first magnitude, yet some God hath had in all ages, as might be shewed out of Histories.

Against this Device of Satan, is to consider, That in all ages God hath had some that have been great, rich, wise, and honourable, that have chosen his wayes, & cleaved to his service in the face of all difficulties; though not many women, yet some wise men; and though not many mighty, yet some mighty have; though not many noble; yet some noble have, witnesse Abraham, and Jacob, and Job, and severall Kings, and others that the Scriptures speak of; and ah! how many have we among our selves, whose souls have cleaved to the Lord; and who have swum to his service through the blood of the flaine, and who have not counted their lives dear unto them, that they and others might enjoy the holy things of Christ, according to the mind and heart of Christ, &c.

The

The Third Remedie

Against this Device of Satan, is, solemly to consider, That the spiritual riches of the poorest Saints, do infinitely transcend the temporall riches of all the wicked men in the world; their spiritual riches doe satisfie them, they can sit down satisfied with the riches of grace that be in Christ, without honours, and without riches, &c. *He that drinks of this water that I shall give him, shall thirst no more.* The riches of poor Saints are durable, they will bed and board with them, they will goe to the Prison, to a sick bed, to a grave, yea to Heaven with them. The spirituall riches of poor Saints, are as wine, to chear them, and as bread to strengthen them, and as cloaths to warm them, and as Armour to protect them. Now all you that know any thing, doe know, that the riches of this world cannot satisfie the soule of men, and they are as fading as a flower, or as the owners of them are,

3 Remedy.

Alexanders vast mind enquired, if there were any more worlds to conquer.

Craffus was so rich, that he maintained an Army with his own Revenues, yet he, his great Army, with his Son & Heir, fell together, and left his great Estate to others.

The

The Fourth Remedy

4 Remedy.

Luke 12. 32.

Cant. 4. 12.

Jer. 3. 14.

Rev. 7. 9.

Mat. 8. 11.

Heb. 12. 22.

23.

When Fulgen-
tius saw the
Nobility of
Rome, fir-
mly mounted in
their bravery,
it mounted
his meditati-
ons to the
heavenly Je-
rusalem.

Against this Device, is, seriously to consider, That though the Saints considered comparatively, are few; though they be a little, like flocks, a remnant, a Garden enclosed, a spring shut up, a fountain sealed; though they are as the snow in glannings; though they are as the City, and two of a Tribe; though they be but a handfull, to a house-full; a spark to a flame, a drop to the Ocean; yet consider them simply in themselves, and they are an innumerable number that cannot be numbred, as John speaketh, After this I beheld, and lo a great multitude which no man could number, of all Nations, and kindred, and people, and tongues stood before the Throne, & before the Lamb clothed with white Robes, and Palmes in their hands. So Matthew speaks, And I say unto you, that many shall come from the East, and west, and shall sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven. So Paul: But ye come unto mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels. To the generall assembly, and Church of the first borne, which are written in heaven, and to God the judge of all, and to the Spirit

works of just men made perfect.

The Fifth Remedie

Gainst this Device of Satan, is, seriously to consider, that 'twil be but as day, before these poor-despised Saints shall shine brighter then the Sunne in her day; 'Twill not be long before you will see, oh! that we were now among the mean, despised ones, in the day that God comes to make up his jewels. 'Twill not be long before these poor few Saints shall be lifted up upon their Thrones to judge the multitude the world, as the Apostle speaks; *Know ye not that the Saints shall judge the world?* And in that day, oh! how will the great, and the rich, the learned, and the Noble, wish that they had lived and spent their dayes with these few, poore, contemptible creatures, in the service of the Lord? Oh! how will this wicked world curse the day that ever they had such base thoughts of the poore meane Saints, and that their poverty became a stumbling-block, to keep them off from the wayes of sanctity.

I have read of *Jago* an ancient King of the *Draves*, who making a stately Feast, appointed his Nobles, at that time Pagans to sit in the Hall below, and commanded certain poor Christians, to be brought up
into

5 Remedy.

Mr. Fox being once asked whether he knew a certain poor man who had received succour of him in time of trouble: he answered, I remember him well, I tell you I forget Lords and Ladies to remember such. So will God deale by his poor Saints; he will forget

the great and mighty ones of the world, to remember his few, poor, despised ones. Though *John* was poor in the world, yet the Holy Ghost calls him the greatest that was born of women. Ah poor Saints! men that know not your worth, cannot have such low thoughts of you, but the Lord will have us as high.

into his Presence-chamber, to sit with him at his Table, to eat and drink of his Kingly cheer: At which many wondering, is said, 'He accounted Christians, though never so poor, a greater Ornament at his Table, and more worthy of his company, than the greatest Peers unconverted to the Christian faith, for when these might be thrust down to Hell, those might be his Consorts, and fellow Princes in Heaven. You know how to apply it. Although you see the Stars sometimes by their reflections in a puddle or in the bottom of a well, or in a stinking ditch, yet the Stars have their situation in Heaven: So, though you see a godly man in a poore, miserable, low, despised condition, for the things of this world, yet he is fixed in Heaven, in the Region of Heaven. *Who hath raised us up* (saith the Apostle) *and made us sit together in heavenly places in Christ Jesus.* Oh! therefore, say to your owne soules (when they begin to decline the wayes of Sion: because of the poverty and paines of those that walk in them) the day is at hand, when those few, poore, despised Saints shall shine in glory, when they shall judge this world, and when all the wicked of this world will wish that they were in their condition, and would give ten thousand worlds (were it in their power) that they might but have the honour and happiness

to wait upon those, whom for their poverty and paucity they have neglected and despised in this world.

the Sixth Remedy

Against this Device of Satan, is, solemnly to consider, That there will be a time, even in this life, in this world, when the reproach and contempt that is cast upon the wayes of God, by reason of the poverty and paucity of those that walk in those wayes, shall be quite taken away, by his making them the head, they have dayes without number been the out-cast, and by his raising them up to much upward riches, prosperity and glory, who have been as the out-cast, because of their poverty and paucity. *John* speaking of the glory of the Church, the new Jerusalem that came down from Heaven, *Rev.* 21. tells us, *That the Nations of them which are saved, shall walke in the light of the moon, and the Kings of the earth doe bring their glory into it. So the Prophet Isaiah,* They shall bring their Sons from far, and their silver and their gold with them. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. And so the Prophet *Zacharias* speaks, *Chap.* 14. 14. *And the wealth of all the Heathen round about, shall be gathered*

6 Remedy.

These following Scriptures do abundantly confirm this Truth.

Jer. 31. 12.
Isa. 30. 23.
Isa. 62. 8, 9.
Joel 2. 23, 24.
Micah 4. 6.
Amos 9. 13, 14
Zech. 8. 12.
Isa. 41. 18, 19.
Isa. 55. 13.
Isa. 66. 6, 7.
Isa. 65. 21, 22.
Isa. 61. 4.
Isa. 60. 10.
Ezek. 36. 10.
Onely take these two Cautions.

1 That in these times the Saints chiefest comforts, delights, and contents, will consist in their

more clear,
full, and con-
stant enjoy-
ment of God.

2 That they
shal have such
abundant mea-
sure of the
Spirit poured
out upon
them, that
their riches
and outward
glory shall
not be suites
to them, but
golden steps
to a richer li-
ving in God.

Isa: 66. 8.

Verl. 19, 20.

shared together, gold and silver, and
rest in great abundance. The Lord has
promised that the meek shall inherit the
earth: And Heaven and Earth shall pass
away, before one jot or tittle of his word
shall passe unfulfilled. Ah poore Saints
now some thrust sore at you, others look
askint upon you, others shut the door
against you, others turn their backs upon
you; and most of men (except it be a
few that live much in God, and are filled
with the riches of Christ) doe either ne-
lect you, or despise you, because of your
poverty; but the day is coming, when
you shall be lifted up above the dunghill,
when you shall change poverty for riches,
your rags for Robes, your reproach for
Crown of honour, your infamy for glory,
even in this world.

And this is not all, but God will al-
mightily increase the number of his choi-
ces; multitudes shall be converted to
him. *Who hath heard such a thing? who
hath seene such things? Shall the earth be
made to bring forth in one day? or shall a
Nation be borne at once? for as soone as Sion
is travell'd, shee bringeth forth Children.
And they shall bring all your breibres
an offering unto the Lord out of all Na-
tions, upon Horses, and in Chariots, in
Litters, and upon Mules, and upon swift beasts
to my holy Mountaine Iernsalem, saith the
Lord.*

Lords: as the Children of Israel bring an offering in a cleane Vessel into the house of the Lord. Doth not the Scripture say, that the Kingdoms of this world must become the Kingdoms of our Lord? Hath not God given to Christ the Heathen, and the uttermost parts of the earth for his possession? Hath not the Lord said, that in the last days the mountain of the Lords house shall be lifted up above the hills, and shall be established in the top of the mountains, and all Nations shall flow unto it. Pray and meditate upon *Isa. 60. & 66. & 61. 1. to 5.* and there you shall finde the multitudes that shall be converted to Christ, and oh! that you would be mighty in believing, and in wrestling with God, that he would hasten the day of his glory, that the reproach that is now upon his people and wayes, may cease.

Revel. 11. 15.

Psal. 2. 8.

Isa. 2. 2.

Isa. 54. 14.

Isa. 61. 9.

The

*The Sixth Device that Satan
hath to keep soules off from
Religious services, is,*

6 Device.

John 4. 12.
Ch. 7. 48, 49.
1 Cor. 1. 26, 27
Mic. 7. 2, 3, 4.

BY presenting before them the Exam-
ples of the greatest part of the world
that walk in the ways of their own hearts
and that make light and slight of the ways
of the Lord. Why saith Satan, do not you
see that the great, and the rich, the noble,
and the honourable, the learned and the
wise, even the greatest number of men ne-
ver trouble themselves about such & such
wayes, and why then should you be sin-
gular and nice? You were far better doe
as the most doe, &c.

*Now the Remedies against this
Device, are these.*

The First Remedy

1 Remedy.

Against this Device of Satan, is, so-
lemnly to consider of those Scrip-
tures that make directly against following
the sinful Examples of men; as that in
Exodus, *Thou shalt not follow a multitude
to doe evill, neither shalt thou speake in
cause*

cause to decline after many to wrest judgment. The multitude generally are ignorant, and know not the way of the Lord, therefore they speake evill of that they know not, they are envious, and maliciously bent against the service and way of God, and therefore they cannot speak well of the wayes of God, *This way is every where spoken against*, said they: So in *Numb. 16. Separate from them, and come out from among them.* So the Apostle, *have no fellowship with the unfruitfull works of darknesse.* So *Solomon, Enter not into the way of the wicked, forsake the path and life.* They that walk with the most, shall perish with the most. They that doe as the most, shall ere long suffer with the most. They that live as the most, shall dye with the most, and to hell with the most.

The Second Remedie

Against this Device of Satan, is, seriously to consider, That if you will sin with the multitude, all the Angels in Heaven, and men on Earth, cannot keep you from suffering with the multitude. If you will be wicked with them, you must unavoidably be miserable with them. Say to thy soule, O my soule! if thou wilt sin with the multitude, thou must be shut out

O

of

The way to Hell is broad, and well beaten; the way to be undone for ever, is to do as the most do.

Argumentum turpissimum est turba. The Multitude is the weakest and worst Argument, saith *Seneca.*

Prov. 4. 14.

Chap. 9. 6.

2 Remedy.

Sin & punishment are linked together with chains of Adamant.

Of sin we may
say as *Isidore*
doth of the
Serpent (*Tor*
dolores, quod
colores) so
many colours,
so many do-
lours.

Jerome, from
Ruango, to be
naught.

of Heaven with the multitude, thou mayest
be cast downe to Hell with the multitude.
And I heard a voyce from Heaven, saying,
Come out of her my people, that ye be not
partakers of her sins, and that ye receive not
of her plagues. Come out in affection, in
action, and in habitation, for else the in-
fection of sin will bring upon you the in-
fiction of punishment. So saith the wise
man, He that walketh with wise men, shall
be wise, but a companion of fooles shall
be destroyed: or as the Hebrew hath it, Shall
be broken in pieces. Multitudes may bring
thee into sin; yea, one may draw thee into
sin, but 'tis not multitudes that can bring
thee to escape punishments: as you may
see in *Moses* and *Aaron*, that were provo-
ked to sin by the multitude, but were shew-
ed out of the pleasant Land, and fell by the
hand of Justice as well as others.

The Third Remedy

3 Remedy.

Against this Device of Satan, is, so-
lemnly to consider the worth and
excellency of thy immortal soule. Thy
soule is a Jewell more worth then Heaven
and Earth. The losse of thy soule is in-
comparable, irreparable, and irrecover-
able; if that be lost, all is lost, and thou art
undone for ever. Is it madnesse and folly
in a man to kill himself for company?

is not greater madness or folly to break
the neck of thy soule, and to damn it for
company? Suspect that way wherein thou
seest multitudes to walk, the multitude be-
ing a stream that thou must row hard a-
gainst, or thou wilt be carried into that
sea out of which Angels cannot deliver
thee. Is it not better to walk in a straight
way alone, then to wander into crooked
ways with company? Sure 'tis better to
go to Heaven alone, then to Hell with
company.

I might add other things, but these may
suffice for the present, and I am afraid, if
these Arguments do not stir you, other
arguments will work but little upon you.

*The seventh Device that Satan
hath to keepe soules off from
holy exercises, from religious
services, is*

BY casting in a multitude of vaine
thoughts, whilst the soule is in seek-
ing God, or in waiting on God, and by
this Device he hath cooled some mens spi-
rits in Heavenly services, and taken off (at
least for a time) many precious soules
from Religious performances. I have no
heart to hear, nor no heart to pray, nor

What wise
man would
fetch gold out
of a fiery Cru-
cible, hazard
his immortall
soul (to gaine
the world) by
following a
multitude in
those steps
that lead to
the chambers
of death, and
darknesse.

7 Device.

*Vellam servire
Domine sed co-
gitationes non
patiuntur.*

Lord now
how fain
would I serve
thee, and vain
thoughts will
not suffer me.

no delight in reading, nor in the society of the Saints, &c. Satan doth so dogge, to follow my soul, and is still a casting in me a multitude of vaine thoughts concerning God, the world, and my own soule, &c. that I even tremble to think of waiting upon God in any Religious service. Call the vain thoughts that Satan casts in do distract my soul, and so grieve, vex, perplex, and distract my soule, that they even make me weary of holy duties, yea of a very life; Oh! I cannot be so raised up, ravished, so heated and melted, so quickned and enlarged, so comforted and refreshed as I should be, as I might be, as I would be in Religious services, for reason of that multitude of vain thoughts that Satan is injecting or casting into my soul, &c.

*Now the Remedies against
this Device are these.*

The First Remedy.

I Remedy.

Against this Device of Satan, is, to have your hearts strongly affected with the greatnesse, holinesse, Majesty, and glory of that God, before whom you stand, and with whom your soules converse in Religious services. Oh! let your soules be greatly affected with the presence

presence, purity, and majesty of that God
 before whom thou standest. A man would
 be afraid of playing with a feather, when
 he is speaking with a King; ah! when men
 are poor, low, light, slight, &c. thoughts
 of God, in their drawing neer to God,
 they tempt the Devil to bestir himself, and
 cast in a multitude of vaine thoughts to
 disturb and distract the soule in its waiting
 on God. There is nothing that will con-
 tribute so much to the keeping out of vain
 thoughts, as to look upon God as an om-
 nipotent God, an omnipresent God, an om-
 nipotent God, a God full of all glorious
 perfections, a God whose majesty, purity,
 and glory will not suffer him to behold
 the least iniquity. The reason why the
 blessed Saints, and glorious Angels in hea-
 ven have not so much as one vain thought
 is, because they are greatly affected with
 the greatnesse, holinesse, Majesty, purity,
 and glory of God.

When Pompey
 could not
 keep his soul-
 diers in the
 Camp by per-
 swasion, he
 cast himselfe
 all along in
 the narrow
 passage that
 lead out of it,
 and then bid
 them, Goe if
 you will, but
 you must first
 trample upon
 your General,
 and the
 thoughts of
 this overcame
 them. You are
 wise, & know
 how to apply
 it to the point
 in hand.

The Second Remedie

Against this Device of Satan, is, To be
 peremptory in Religious services,
 notwithstanding all those wandring
 thoughts the soule is troubled with. This
 shall be a sweet help against them, for the
 soule to be resolute in waiting on God,
 whether it be troubled with vain thoughts

2 Remedy.

It is a rule in
 the civil Law,
 (Nec videtur
 actum, siquid
 supersit quod
 agatur) Ne-

thing seems
to be done, if
there remains
ought to be
done.

*Si discisti suffi-
ciat periculi. If
once thou
sayest 'tis e-
nough, thou
art undone,
saith Augustin.*

or not : To say, Well, I will pray still,
and hear still, and meditate still, and have
fellowship with the Saints still, many
precious souls can say from experience, that
when their souls have been peremptory in
their waiting on God, that Satan hath
left them, and hath not been so busie
vexing their soules with vaine thoughts,
when Satan perceives that all those trifling
vaine thoughts that he casts into the soule,
do but vex the soule into greater diligence,
carefulnesse, watchfulnesse, and perem-
ptorinesse in holy and heavenly services, so
that the soule looks nothing of his idle
piety, and devotion, but doubles his care,
diligence, and earnestnesse ; he often ceases
to interpose his trifles, & vaine thoughts,
as he ceased to tempt Christ, when Christ
was peremptory in resisting his tempta-
tions.

The Third Remedy

3^d Remedy.

Against this Device of Satan, is, to
consider this, That those vaine and
trifling thoughts that are cast into our
soules, when we are waiting upon God
in this or that Religious service, if they be
not cherished and indulged, but abhor-
red, resisted, and disclaimed ; they are not
sins upon our soules, though they may be
troubles to our minds, they shall not be
punished.

upon our accounts, nor keep mercies and blessings from being enjoyed by us. When a soule in uprightnesse can look God in the face, and say, Lord, when I approach near unto thee, there be a world of vaine thoughts croud in upon me, that do disturb my soule, and weaken my faith, and lessen my comfort, and spirituall strength; oh! these are my clog, my burden, my torment, my hell, oh! do Justice upon these, free me from these, that I may love thee with more freeness, singleness, spiritualnesse, and sweetnesse of Spirit. These thoughts may vex that soule, but they shall not harme that soule, nor keep blessing from that soul. If vain thoughts resisted and lamented, could stop the current of mercy, and render a soule unhappy, there would be none on earth that should ever tast of mercy, or be everlastingly happy, &c.

The Fourth Remedy

Against this Device of Satan, is, solemnly to consider, That watching against sinful thoughts, resisting of sinfull thoughts, lamenting and weeping over sinfull thoughts, carries with it the sweetest, and strongest Evidence of the truth and power of grace, and of the sincerity of your hearts, and is the readiest and the su-

'Tis not Satans casting in of vaine thoughts that can keep mercy from the soul, or undoe the soule, but the lodging & cherishing of vaine thoughts. O Jerusalem, how long shall vaine thoughts lodge within thee? Jer. 4. 14. Heb. in the midst of thee. They passe through the best hearts, they are lodged and cherished only in the worst hearts.

4 Remedy.

Psal. 139. 23.
Thoughts are
the first born,
the blossomes
of the soul.
the beginning
of our strength,
whether for
good or evil,
and they are
the greatest
Evidence for,
or against a
man that can
be.

Majoris infamia.

Majoris reatus

2 Cor. 10.
4. 5.

Psal. 139. 2.
Ha. 59. 7.
Chap. 66. 18.
Mat 9. 4.
Chap. 12. 25.

Zim a wise
Heathen affi-
rmed, That

rest way to be rid of them. Many low and carnal considerations may worke men to watch their words, their lives, their actions, as hope of gaine, or to please friends, or to get a name in the world; and many other such like considerations: Oh! but to watch our thoughts, to weep and lament over them, &c. This must needs be from some noble, spiritual, and internal Principle, as love to God, a holy fear of God, a holy care and delight to please the Lord, &c. The Schools doe well observe, That outward sins are of greater infamy, but inward heart sins are of greater guilt, as we see in the Devils. There is nothing that so speaks out a man to be thoroughly & kindly wrought upon, as his having his thoughts to be brought into obedience, as the Apostle speaks. Grace is grown up to a very great height in that soule where it prevails, to the subduing of those vaine thoughts that walk up and downe in the soule. Well, though you cannot be rid of them, yet make resistance and opposition against the first risings of them. When sinful thoughts arise, then think thus, The Lord takes notice of these thoughts, *He knows them afar off*, as the Psalmist speaks. He knew *Herods* bloody thoughts, and *Judas* his betraying thoughts, and the *Pharisees* cruel and blasphemous thoughts afar off. Oh! think thus, all these sinfull thoughts

thoughts, they defile and pollute the soul; they deface and spoil much of the inward beauty, and glory of the soul; if I commit this or that sin, to which my thoughts incline me, then either I must repent, or not repent; if I repent, it will cost me more griefe, sorrow, shame, heart-breaking, and soul-bleeding, before my Conscience will be quieted, divine justice pacified, my comfort and joy restored, my evidences cleared, and my pardon in the Court of Conscience sealed, then the imagined profit, or seeming sensual pleasure can be worth; *What fruit had you in those things whereof you are now ashamed.*

If I never repent, Oh then my sinfull thoughts will be Scorpions that will eternally vex me; the rods that will eternally smite me; the thorns that will everlastingly prick me; the Dagger that will be eternally stabbing me; the worm that will be forever gnawing me: O! therefore watch against them, be constant in resisting them, and in lamenting and weeping over them, and then they shall not hurt thee, though they may for a time trouble thee: And remember this, He that doth this, is much more the most glittering and blustering hypocrite in the world doth.

God even be-
held the
thoughts.

Mat. 15. 15,
15, 16, 17, 18.

Tears in stead
of Gems, were
the Orna-
ments of Da-
vids bed, when
he had sinned,
and so they
must be shine
or else thou
must lye
downe in a
bed of sorrow
for ever.

Inward blee-
ding kills ma-
ny a man: so
will sinfull
thoughts, if
not repented
of.

The Fifth Remedy

5 Remedy.

Ephes. 3. 19.
The words are
an Hebraism.
The Hebrews
when they
would set out
many excel-
lent things,
they add the
name of GOD
to it, City of
God, Cedars
of God, wrest-
lings of God:
So here, *That*
ye may be filled
with the ful-
nesse of God.

Mat. 12. 3.

Against this Device of Satan, is, To labour more and more to be filled with the fulnesse of God, and to be enriched with all spiritual and heavenly things. What's the reason that the Angel in heaven have not so much as an idle thought? 'Tis because they are filled with the fulnesse of God. Take it for an experienced Truth, The more the soule is filled with the fulnesse of God, and enriched with spiritual and heavenly things, the less room there is in that soule for vaine thoughts. The fuller the Vessel is of water, the lesse room there is for water. Oh how lay up much of God, of Christ, of precious promises, and choise Experiences in your hearts, and then you will be less troubled with vaine thoughts. *A good man out of the good treasure of his heart bringeth forth good things.*

The Sixth Remedy

6 Remedy.

Psal. 119. 97.
Psal. 109. 8.

Against this Device of Satan, is, To keep up holy and spirituall affections; for such as your affections are, such will be your thoughts. *O how I love the Law, 'tis my meditation all the day.* What we love most, we most muse upon; What

I awake, I am still with thee. That which
is much like, we shall much mind. Them
that are frequent in their love to God, and
his Law, will be frequent in thinking of
God, and his Law; a Child will not for-
get his mother.

Simile.

The Seventh Remedy

Against this Device of Satan, is, To
avoid multiplicity of worldly busi-
ness. Oh! let not the world take up your
hearts and thoughts at other times. Souls
that are torne in pieces with the cares of
the world, will be alwayes vexed and tor-
mented with vaine thoughts, in all their
approaches to God; vaine thoughts will
still crouding in upon him that lives in
a crowd of businesse. The Starres which
have least circuit, are neereſt the Pole;
and men that are least perplexed with bu-
sinesse, are commonly neereſt to God.

7 Remedy.

2 Tim. 2 4.
ἐμψακστα is
entangled, 'tis
a comparison
which St. Paul
borroweth
from the Cu-
stome of the
Roman Em-
pire, wherein
Souldiers
were forbid-
den to be
Proctors of
other mens
causes, to un-
dertake hus-
bandry or
merchandize.

*The Eighth Device that Satan
hath to hinder soules from
Religious services, from ho-
ly performances, is,*

By working them to rest in their per-
formences. To rest in prayer, and to
rest

8 Device.

Isa. 58. 1; 2, 3.

Zech. 7. 4, 5, 6

Mat. 6. 2.

Rom. 1. 7.

rest in Hearing, Reading, and the Communion of Saints, &c. And when Satan hath drawn the soule to rest upon the service done, then he will help the soule to reason thus; Why, thou wert as good never pray, as to pray, and rest in prayer; as good never heare, as to heare, and rest in hearing; as good never be in the Communion of Saints, as to rest in the Communion of Saints. And by this Device he stops many soules in their Heavenly race, and takes off poor soules from those services should be their joy and Crown.

Now the Remedies against this Device are these:

The First Remedy

I Remedy.

Pride & high confidence is most apt to creep in upon duties well done, saith one.

Isa. 64. 6.

Against this Device of Satan, is, To dwell much upon the imperfections and weakneses that do attend your choicest services. Oh the spots, the blot, the blemishes that are to be seen upon the face of our fairest Duties! When thou hast done all thou can'st, thou hast need to close up all with this, *O enter not into judgement with thy servant O Lord for the weakneses that cleave to my best services.* We may all say with the Church, *All our righteousnesses are as a menstruous cloath.*

mark. If God should be strict to mark what is done amisse in our best actions, we were undone. Oh ! the water that is mingled with our Wine, the drosse that serves unto our gold.

The Second Remedy

Against this Device of Satan, is, To consider the impotency and inability of any of your best services, Divinely to comfort, refresh, and bear your soules up from fainting, and sinking in the dayes of troubles, when darknesse is round about you, when God shall say to you, as he did once to the Israelites, *Goe, and cry unto the gods that you have chosen, let them save you in the time of your tribulation.* So when God shall say in the day of your troubles, *Goe to your prayers, to your Hearing, and to your Fasting, &c.* and see if they can help you, if they can support you, if they can deliver you. If God in that day doth but with-hold the influence of his grace from thee, thy former services will be but poore Cordials to comfort thee; and then thou must, and wilt cry out, *Oh! None but Christ, none but Christ.* Oh! my Prayers are not Christ, my Hearnig is not Christ, my fasting is not Christ, &c. Oh! one smile of Christ, one glimpse of Christ, one good word from Christ, one

2 Remedy.

Judg. 10. 14.

Omne bonum in summo bono.
All good is in the chiefest good.

Nec Christus nec oelum patitur hyperbolen.

nod

nod of love from Christ in the day of trouble and darknesse, will more revive and refresh the soul, then all your former services, in which your soules rested, as if they were the bosome of Christ, which should be the onely Centre of our soules. Christ is the Crown of Crowns, the glory of glories, and the Heaven of Heaven.

The Third Remedy.

3 Remedy.

Isa. 50. ult.

Against this Device of Satan, is, solemnly to consider, That good things rested upon, will as certainly undo us, and everlastingly destroy us, as the greatest enormities that can be committed by us. Those souls that after they have done all, doe not looke up so high as a Christ, and rest, and centre alone in Christ, laying downe their services at the footstoolle of Christ, must lye down in sorrow, their bed is prepared for them in hell. Behold, all ye that kindle a fire, and compasse yourselves with the sparks, and walk in the light of your fire, and in the sparks that ye have kindled, this ye shall have at mine hand, ye shall lye down in sorrow. Is it good dwelling with everlasting burnings, with a devouring fire? If it be, why then rest in your Duties still; if otherwise, then see that you centre onely in the bosome of Christ.

The

The Fourth Remedie

Against this Device of Satan, is, To dwell much upon the necessity and excellency of that resting place that God hath provided for you, above all other resting places. Himselfe is your resting place, his free mercy and love is your resting place; the pure, glorious, matchless, and spotlesse righteousness of Christ is your resting place. Ah ! 'tis sad to think, that most men have forgotten their resting place, as the Lord complains, *My people have bene as lost sheep, their Shepheards have caused them to goe astray, and have turned them away to the mountaines. They have gone from mountain to hill, & forgotten their resting place.* So poor soules that know not the excellency of that resting place that God hath appointed for their soules, they downe in, they wander from mountain to hill, from one duty to another, and here they will rest, and there they wil rest; but soules that see the excellency of that resting place that God hath provided for them, they will say, farewel Prayer, farewel hearing, farewel Fasting, &c. I will rest no more in you, but now will rest only in the bosome of Christ, the love of Christ, the righteousness of Christ.

4 Remedy.

Jer. 50. 6.

The



The third thing to be shewed,
is,

The several Devices that Satan hath to keepe soules in a sad, doubting, questioning, and uncomfortable condition.

Blessed Bradford in one of his Epistles, saith thus; O Lord, sometime me thinks I feel it so with me, as if there were no difference between my heart, and the wicked, I have a blinde mind, as they, a stout stubborn rebellious hard heart as they; and so he goes on, &c.

THough he can never rob a Believer of his Crown, yet such is his malice and envy, that he will leave no stone unturned, no meanes unattempted to rob them of their comfort, and peace, to make their life a burden, and a hell unto them, to cause them to spend their dayes in sorrow and mourning, in sighing and complaining, in doubting and questioning; Surely we have no interest in Christ, our Graces are not true, our hopes are the hopes of hypocrites; our confidence is but presumption; our enjoyments are but delusions, &c.

I shall shew you this in some particulars.

*The First Device that Satan
hath to keep soules in a sad,
doubting, and questioning
condition, and so making
their life a Hell, is,*

BY causing them to be still poring, and
Dmusing upon sin; to minde their sins
more then their Saviour; yea, so to mind
their sins, as to forget, yea, to neglect
their Saviour; that as the Psalmist speaks,
The Lord is not in all their thoughts. Their
eyes are so fixt upon their Dilease; that
they cannot see the Remedy, though it be
nere: And they doe so muse upon their
debts, that they have neither minde nor
heart to think of their surety; &c.

*Now the Remedies against this
Device, are these.*

The First Remedy

For weak believers to consider; That
though Jesus Christ hath not freed them
from the presence of sin, yet he hath freed
them from the damnatory power of sin.
It is most true, that sin and grace were ne-

A Christian
should weare
Christ in his
bosome as a
flower of de-
light, for he is
a whole Para-
dise of de-
light; he that
minds not
Christ more
then his sin,
can never be
thankfull, and
fruitfull, as he
should.

i Remedy.

Peccata enim non nocent, si non placent. My sins hurt me not, if they like me nor. Sin is like that wild Fig-tree, or Ivy in the wall, cut off stump, body, bough, and branches, yet some strings or other will sprout out again, till the wall be plucked down.

ver born together, neither shall sinne and grace die together; yet while a Believer breaths in this world; they must live together, they must keep house together. Christ in this life will not free any believer from the presence of any one sin, though he doth free every believer from the damning power of every sin. *There is no condemnation to them that are in Christ Iesus, who walke not after the flesh, but after the Spirit.* The Law cannot condemn a believer, for Christ hath fulfilled it for him; Divine Justice cannot condemne him, for that Christ hath satisfied; his sins cannot condemn him, for they in the blood of Christ are pardoned; and his owne conscience (upon righteous grounds) cannot condemn him, because Christ, that is greater then his conscience, hath acquitted him.

The Second Remedie

2 Remedy.

The primitive Christians chose rather to be thrown to lions without, then left to lusts within. *Ad leonem magis quam leonem,* saith *Terrullian*

Against this Device of Satan, is, to consider, That though Iesus Christ hath not freed you from the molesting, & vexing power of sin, yet he hath freed you from the reigne and dominion of sin. Thou sayst that sin doth so molest and vex thee, that thou canst not think of God, nor go to God, nor speake with God; oh but remember, 'tis one thing for sin to molest and vex thee, and another thing for sin to reigne

sign, and have dominion over thee. For
*sin shall not have dominion over you ; for ye
 are not under the Law, but under grace.
 sin may rebell, but it shall never reigne in
 any Saint. It fareth with sin in the rege-
 nerate, as with those Beasts that Daniel
 speaks of, That had their Dominion taken
 away, yet their lives were prolonged for a
 season, and a time.*

Rom. 6. 14.

Dan. 7. 12.

Now sin reignes in the sou'e, when the
 soule willingly and readily obeyes it, and
 subjects to its commands, as Subjects doe
 actively obey, and embrace the commands
 of their Prince. The commands of a King
 are readily embraced and obeyed by his
 subjects, but the commands of a Tyrant
 are embraced and obeyed unwillingly. All
 the service that is done to a Tyrant, is out
 of violence, and not out of obedience. A
 free and willing subjection to the Com-
 mands of sin, speaks out the soule to be
 under the reigne and dominion of sin; but
 from this plague, this hell, Christ frees all
 believers. Sin canot say of a believer, as the
 Centurion said of his servants, *I bid one go,
 & he goes, & to another come, & he cometh,
 and to another, do this, and he doeth it.* No,
 the heart of a Saint rises against the Com-
 mands of sin, and when sin would carry his
 soule to the Devil, he hates his sin before
 the Lord, and cries out for Justice. Lord,
 saith the believing soule, sin playes the

'Tis a figure
 that sin hath
 not gained
 your consent,
 but commit-
 ted a Rape
 upon your
 soule, when
 you cry out
 to God.

If the ravish-
 ed Virgin un-
 der the Law
 cryed out she
 was guiltlesse,
 Deut. 22. 27.
 So when sin
 plays the Ty-
 rant over the
 soule, and the
 soule cries out,
 'tis guiltlesse,
 those sins shall
 not be char-
 ged upon the
 soule.

Tyrant, the Devil in me, it would have me to doe that which makes against thy holnesse, as well as against my happinesse, against thy honour and glory, as my comfort and peace; therefore doe me justice thou righteous Judge of heaven and earth, and let this Tyrant sin die for it, &c.

The Third Remedy

3 Remedy.

Isa. 44. 23.
Mic. 7. 18, 19.
Col. 2. 13, 14.

The promises of God are a precious book every leaf drops myrrhe and mercy.

Though the weak Christian cannot open, read, and apply them, Christ can, & will apply them to their soules.

Jer. 33. 8.

Isa. 43. 25.

AND

An Hebrew participle, and notes a constant, a conti-

Against this Device of Satan, is, Constantly to keepe one eye upon the promises of remission of sin, as well as the other eye upon the inward operations of sin. This is a most certain truth, that God will graciously pardon those sinnes to his people, that he will not in this life fully subdue in his people. Paul prays thrice, i. e. often to be delivered from the thorn in the flesh; all he can get is, *my grace is sufficient for thee*; I will graciously pardon that to thee, that I will not conquer in thee, saith God. *And I will cleanse them from all their iniquity, whereby they have sinned against me, and whereby they have transgressed against me. I, even I am he that blotte out thy transgressions for mine own sake, and will not remember thy sins.* Ah! you lamenting soules, that spend your dayes in sighing and groaning under the sense and burden of your sins; why doe you deale so unkindly with God, and so injuriously

curiously with your owne soules, as not
cast an eye upon those precious promi-
ses of remission of sinne, which may beare
up, and refresh your spirits in the darkest
night, and under the heaviest burden of
sin.

nued act of
God ; I, I am
he, blotting
out thy trans-
gressions to
day, and to
morrow, &c.

The Fourth Remedie

Against this device of Satan is, to look
upon all your sins, as charged upon
the account of Christ, as debts which the
Lord Jesus hath fully satisfied ; and indeed
were there but one farthing of that debt
unpaid, that Christ was engaged to satisfie,
he would not have stood with the unsporn-
ed Justice of God, so have let him come
into heaven, and sit downe at his owne
right hand : But all our debts by his death
being discharged, we are freed, and he is
exalted to sit downe at the right hand of
his Father, which is the top of his glory,
and the greatest pledge of our felicity :
For he hath made him to be sinne for us that
knew no sinne, that we might be made the
righteousnesse of God in him, saith the Apo-
stle : All our sins were made to meet up-
on Christ, as that Evangelicall Prophet
hath it. He was wounded for our transgres-
sions, he was bruised for our iniquities, the
chastisement of our peace was upon him, and
with his stripes we are healed. All we like

4 Remedy.

2 Cor. 5. 21.
Christ was
(*Peccatorum
maximus*) the
greatest of
sinners by im-
putation, and
reputation.
Isa. 53. 5, 6.

Christ hath the greatest worth and wealth in him as the worth and value of many pieces of silver is in one piece of gold, so all the excellencies scattered abroad in the creatures, are united to Christ.

All the whole volumn of perfections which is spread through Heaven & Earth, is epitomized in him.

Levit. 16. 21.

sheep have gone astray, we have turned every one to his owne way, and the Lord hath laid on him the iniquity of us all; or as the Hebrew hath it, He hath made the iniquity of us all to meet in him. In Law we know that all the debts of the wife are charged upon the husband; saith the wife to one, and to another, if I owe you any thing, go to my husband; so may a believer say to the Law, and to the Justice of God, If I owe you any thing, goe to my Christ, who hath undertaken for me: I must not be downe discouraged under the apprehensions of those debts that Christ to the utmost farthing hath fully satisfied. Would it not argue much weaknesse, I had almost said, much madnesse, for a debtor to be downe discouraged, upon his looking over those debts that his surety hath readily, freely, and fully satisfied. The sense of his great love should engage a man for ever to love, and honour his surety, and to blesse that hand that hath paid the debt, and crost the Books, &c. But to sit downe discouraged when the debt is satisfied, is a sin that bespeaks Repentance.

Christ hath cleared all reckonings betwixt God and us. You remember the Scape Goat. Upon his head all the iniquities of the Children of Israel, and all their transgressions in all their sins were confessed and put, and the Goate did beare upon his

him all their iniquities &c. Why, the Lord Jesus is that blessed Scape-Goat: upon whom all our sins were laid, and who alone hath carried our sins away into the land of forgetfulnesse, where they shall never be remembered more. A believer under the guilt of his sin, may look the Lord in the face, and sweetly plead thus with him. 'Tis true Lord, I owed thee much, but thy Son was my ransom, my redemption; his blood was the price, he was my surety, and undertook to answer for my sins; I know thou must be satisfied, and Christ hath satisfied thee to the utmost farthing, not for himselfe, for what sins had he of his owne? but for me, they were my debts that he satisfied for: be pleased to look over the book, and thou shalt find that 'tis crossed by thy own hand, upon this very account that Christ hath suffered, and satisfied for them.

The Fifth Remedy

Against this Device of Satan, is, solemnly to consider of the Reasons why the Lord is pleased to have his people exercised, troubled, and vexed with the operations of sinfull corruptions, and they are these. Partly to keep them humble and low in their own eyes; and partly to put them upon the use of all Divine helps,

P 4

where-

Christ is (*Canon's gratia*) the Channell of grace from God.

The bloods of *Abel*, for so the Hebrew hath it) as if the blood of one *Abel* had so many tongues as di. ops) cryed for vengeance against sin; but the blood of Christ cries louder for the pardon of sin

5 Remedy.

Augustin saith That the first, second, and third virtue of a Christian is humility.

*Lilmed Ielam-
ma, we there-
fore learn,
that we may
teach, is a pro-
verb among
the Rabbins.
After the Tro-
jans had been
wandring, and
tossing up and
down the Me-
diterranean
Sea, as soon as
they espied
Italy, they cry-
ed out with
exulting joy,
Italy, Italy: So
will Saints
when they
come to Hea-
ven.*

whereby sin may be subdued, and mortified; and partly that they may live upon Christ for the perfecting the work of sanctification; and partly, to weane them from things below, and to make them heart-sick of their absence from Christ, &c. to maintain in them bowels of compassion towards others that are subject to the same infirmities with them; and that they may distinguish between a state of grace, and a state of glory; and that Heaven may be more sweet to them in the close. Now doth the Lord upon these weighty Reasons suffer his people to be exercised and molested with the operations of sinfull corruptions? oh! then let no Believer speak, write, or conclude bitter things against his own soule, and comforts; because that sin troubles and vexes his righteous soule, &c. but lay his hand upon his mouth, and be silent, because the Lord will have it so, upon such weighty grounds as the soule is not able to withstand.

The Sixth Remedy

6 Remedy.

Against this Device of Satan, is, solemnly to consider, That believers must repent for their being discouraged by their sins. Their being discouraged by their sins will cost them many a prayer, many a teare, and many a groan: And that

that, because their discouragements under sin flow from ignorance and unbelieve; it springs from their ignorance of the riches, freeness, fulness, and everlastingness of Gods love; and from their ignorance of the power, glory, sufficiency, and efficacy of the death and sufferings of the Lord Jesus Christ: And from their ignorance of the worth, glory, fulness, largeness, and compleatness of the righteousness of Jesus Christ: And from their ignorance of that real, close, spirituall, glorious, and inseparable union that is between Christ and their precious soules. Ah! did precious soules know and believe the truth of these things, as they should, they would not sit down dejected and overwhelmed under the sense and operations of sin, &c.

God never gave a Believer a new heart, that it should always lie a bleeding, and that it should always be rent and torn in pieces with discouragements.

The Second Device that Satan hath to keep soules in a sad, doubting, and questioning condition, is,

BY working them to make false definitions of their graces; Satan knowes, That as false definitions of sin wrong the soule one way, so false definitions of grace wrong the soule another way.

2 Device.

I will instance only in faith; oh I how doth Satan labour might and maine, to work men to make false definitions of faith? Some he works to define faith too high, as that it is a full assurance of the love of God to a mans soule in particular; or a full perswasion of the pardon and remission of a mans owne sins in particular. Saith Satan, what dost thou talke of faith? Faith is an assurance of the love of God, and of the pardon of sin, and this thou hast not; thou knowest thou art far off from this, therefore thou hast no faith. And by drawing men to make such a false definition of faith, he keeps them in a sad, doubting, and questioning condition, and makes them spend their days in sorrow and sighing, so that tears are their drink, and sorrow is their meate, and sighing is their work all the day long, &c.

The Philosophers say there are eight degrees of heat; we discern three: Now if a man should define heat onely by the highest degree, then all other degrees will be cast out from being heat: So if men shall define faith onely by the highest degrees, by assurance of the love of God, and of the pardon of his sins in particular, what will become of lesser degrees of faith?

If a man should define a man to be a living man, onely by the highest and strongest demonstrations of life, as laughing, leap

leaping, running, working, walking, &c. would not many thousands that groane under internall and externall weakneses, and that cannot laugh, nor leap, nor run, nor work, nor walk, be found dead men by such a definition, that yet we know to be alive? 'Tis so here, and you know how to apply it, &c.

Now the Remedies against this Device, are these.

The First Remedie

Against this Device of Satan, is, solemnly to consider, That there may be true faith, yea, great measures of faith, where there is no assurance. The Canaanite woman in the Gospel had strong faith, yet no assurance that we read of. *These things have I written unto you (saith John) that believe on the name of the Son of God, that ye may know that yee have eternall life, and that yee may believe on the name of the Son of God.* In these words you see that they did believe, and had eternal life, in respect of the purpose and promise of God, and in respect of the seeds and beginnings of it in their soules; and in respect of Christ their head, who sits in heaven as a publick person, representing all his cho-

I Remedy.

sen

Ephes 2.6.

Ephes. 1.13.
So those in
Isa. 50.10 had
faith, though
they had no
assurance.
Mica 7. 8, 9.

sen ones: *Who hath raised us up together, and made us sit together in heavenly places in Christ Jesus; and yet they did not know that they had eternall life. 'Tis one thing to have a right to heaven, and another thing to know it; 'tis one thing to be beloved, & another thing for a man to know that he is beloved. 'Tis one thing for God to write a mans name in the book of life, and another thing for God to tell a man that his name is written in the book of life, and to say to him, Rejoyce, because thy name is written in heaven. So Paul, In whom yee also trusted, after yee heard the word of truth, the Gospel of your salvation, in whom also after ye believed, yee were sealed with that holy spirit of promise. So Micah, Rejoyce not against me O my enemy, for when I shall fall, I shall rise; when I shall sit in darknesse, the Lord shall be a light unto me. I will beare the indignation of the Lord, because I have sinned, &c. or The sad countenance of God, as the Hebrew hath it. This soule had no assurance, for he sits in darknesse, and was under the sad countenance of God, and yet had strong faith; as appears in those words, When I fall, I shall arise; when I sit in darknesse, the Lord shall be a light unto me. He will bring me forth to the light, and I shall behold his righteousness. And let this suffice for the first Answer.*

The

The Second Remedy

Against this Device of Satan, is, Solemnly to consider, That God in the Scripture doth define faith otherwise. God defines faith to be a receiving of Christ: *As many as received him, to them he gave this priviledge, to be the Sons of God. To as many as believed on his name; to be a cleaving of the soule unto God, though no joy but afflictions attend the soul. Yea, the Lord defines faith to be a coming to God in Christ, and often to a resting, and staying, or rousing of the soul upon Christ.* 'Tis safest and sweetest to define as God defines, both vices and graces; this is the only way to settle the soule, and to secure it against all the wiles of men and Devils, who labour by false definitions of grace to keep precious soules in a doubting, flagging, and languishing condition, and so make their lives a burden, a hell unto them.

2 Remedy.

John 1. 12.
Acts 11. 23.

Mat. 11. 28.
John 6. 37.
Heb. 7. 25, 26.
Isa. 3. 4, &c.

The Third Remedy

Against this Device of Satan, is, seriously to consider this, That there may be true faith, where there is much doubtings, witnesse those frequent sayings of Christ to his Disciples, *Why are yee afraid*

3 Remedy.

Mat. 6. 30.
Chap. 14. 31.
Chap. 16. 8.
Luke 12. 28.

fraid, O yee of little faith ? Persons may be truly believing, who neverthelesse are sometimes doubting : In the same persons (that the fore-mentioned Scriptures speak of) you may see their faith commended, and their doubts condemned, which doth necessarily suppose a presence of both.

The Fourth Remedy

4 Remedy.

Against this Device of Satan, is, solemnly to consider, That assurance is an effect of faith, therefore it cannot be faith. The cause cannot be the effect, nor the root the fruit ; as the effect flows from the cause, the fruit from the root, the stream from the fountaine, so doth the assurance flow from faith. This truth I shall make good thus.

Ephes. 1. 13.

Gal. 4. 6.

The assurance of our salvation and pardon of sin doth primarily arise from the witnesse of the Spirit of God, that we are the children of God : And the Spirit never witnesseth this, till we are believers ; *For we are sons by faith in Christ Jesus* ; Therefore assurance is not faith, but followes it, as the effect follows the cause.

Again, No man can be assured and perswaded of his salvation, till he be united to Christ, till he be ingrafted into Christ ; and a man cannot be ingrafted into Christ, till he hath faith ; he must first be ingrafted into

into

into Christ by faith, before he can have assurance of his salvation, which doth clearly evidence, that assurance is not faith, but an effect and fruit of faith, &c.

Again, Faith cannot be lost, but assurance may, therefore assurance is not faith. Though assurance be a precious flower in the Garden of a Saint, and is more infinitely sweet and delightful to the soul, then all outward comforts and contents, yet 'tis but a flower that is subject to fade, and to loose its freshnesse and beauty, as Saints by sad experience find, &c.

Again, A man must first have faith, before he can have assurance, therefore assurance is not faith; and that a man must first have faith, before he can have assurance, is clear by this; a man must first be saved, before he can be assured of his salvation, for he cannot be assured of that which is not; and a man must first have a saving faith, before he can be saved by faith, for he cannot be saved by that which he hath not; therefore a man must first have faith, before he can have assurance, and so it roundly follows, that assurance is not faith, &c.

Psal. 51. 12.

Psal. 30. 6, 7.

Cant. 5. 6.

Isa. 8. 17.

There is many thousand precious souls of whom this world is not worthy, that have the faith of reliance, & yet want assurance, and the effects of it; as high joy, glorious peace, and vehement longings after the coming of Christ.

The

The Third Device that Satan hath to keep the soule in a sad, doubting, and questioning condition, is,

3 Device.

Psal. 77. 7. 11.

Psal. 88. 1. ult.

Psal. 73. 2. 23.

BY working the soule to make false inferences from the crosse actings of Providence. Saith Satan, doest thou not see how Providence crosses thy prayers, and crosses thy desires, thy teares, thy hopes, thy endeavours? Surely, if his love were toward thee, if his soule did delight and take pleasure in thee, he would not deale thus with thee, &c.

Now the Remedies against this Device are these

The First Remedy

1 Remedy.

The Circumcellians, being not able to withstand the preaching, and writing of Augustine, sought his de-

Against this Device of Satan, is, solemnly to consider, That many things may be crosse to our desires, that are not crosse to our good. *Abraham, Jacob, David, Job, Moses, Jeremiah, Jonah, Paul, &c.* met with many things that were contrary to their desires, and endeavours, that were not contrary to their good, as all know,

know, that have wisely compared their desires and endeavours, and Gods actions together. Physick often works contrary to the Patients desires, when it doth not work contrary to their good.

I remember a story of a godly man, who had a great desire to go to *France*, and as he was going to take shipping, he broke his leg; and it pleased Providence so to order it, that the ship that he should have gone in, at that very same time was cast away, and not a man saved, and so by breaking a bone his life was saved. Though Providence did work crosse to his desires, yet it did not work crosse to his good, &c.

struction, having beset the way he was to goe to his visitation, but by Gods providence he missing his way, escaped the danger.

The Second Remedie

Against this Device of Satan, is, solemnly to consider, That the hand of God may be against a man, when the love and heart of God is much set upon a man. No man can conclude how the heart of God stands by his hand. The hand of God was against *Ephraim*, & yet his love, his heart was dearly set upon *Ephraim*. I have surely heard *Ephraim* bemoaning himselfe thus, *Thou hast chastised me, and I was chastised, as a Bullock unaccustomed to the yoke: Turne thou mee, and I shall be turned, for thou art the Lord my God. Surely, after that I was returned, I repented,*

2 Remedie.

Jer. 31. 18, 19, 20.
Gods providential hand may be with persons, when his heart is set against them.

2

and

Gods providential hand was for a time with Saul, Haman, Ashur. & Jehu, and yet his heart was set against them. No man knoweth love or hatred by all that is before him, Eccles. 9 1, 2.

and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Ephraim is my dear Son, he is a pleasant Childe; for since I spake against him, I doe earnestly remember him still: Therefore my bowels are troubled for him. I will surely have mercy upon him, saith the Lord.

God can look fowrly, and chide bitterly, and strike heavily, even where, and when he loves dearly. The hand of God was very much against Job, and yet his love, his heart was very much set upon Job, as you may see by comparing Chap. 1. and 2. with 41. & 42. The hand of God was sore against David, and Jonah, when his heart was much set upon them. He that shall conclude, That the heart of God is against those that his hand is against, will condemn the generation of the Just, whom God unjustly would not have condemned.

The Third Remedy

3 Remedy.

Against this Device of Satan, is, to consider, That all the crosse providences that befall the Saints, are but in order to some noble good that God doth intend to confer upon them. Providence wrote crosse to Davids desire, in taking away

away the child sinfully begotten, but yet
not crosse to a more noble good; for was
it not far better for *David* to have such a
legitimate Heir as *Solomon* was, then that
a Bastard should weare the Crown, and
carry the Scepter?

Joseph you know was sold into a farre
Countray, by the envy and malice of his
brethren, and afterwards imprisoned be-
cause he would not be a Prisoner to his
Mistresses lusts; yet all these providences
did wonderfully conduce to his advance-
ment, and the preservation of his fathers
family, which was then the visible Church
of Christ. It was so ordered by a noble
hand of providence, that what they sought
to decline, they did promote. *Joseph* was
therefore sold by his brethren, that he
might not be worshipped, and yet he was
therefore worshipped, because hee was
sold.

David was designed to a Kingdome,
but oh the straits, troubles, and deaths that
he runs through, before he feels the weight
of the Crown; and all this was but in or-
der to the sweetning of his Crown, and to
the setting of it more firmly and glorious-
ly upon his head. God did so contrive it,
that *Jonah's* offence, and those crosse ac-
tings of his that did attend it, should ad-
vantage that end which they seemed most
directly to oppose: *Jonah* he flies to *Tar-*

The motions of divine providence are so dark, so deep, so changeable, that the wisest and noblest soules, cannot tell what conclusions to make.

4 Remedy.

Orosius speaking of *Valentinian's* faith, He that for Christs name sake had lost a Tribune ship, within a while after succeeded his persecutor in the Empire.

Jonah, then cast into the Sea, then saved by a miracle. Then the Mariners (as is very probable) who cast *Jonah* into the Sea, declared to the *Ninivites* what had happened; therefore he must be a man sent of God, and that his threatnings must be believed, and hearkned to, and therefore they must repent, and humble themselves, that the wrath threatned might not be executed, &c.

The Fourth Remedy

Against this Device of Satan, is, seriously to consider, That all the strange, dark, deep, and changeable providences that believers meet with, shall further them in their way to heaven, in their journey to happiness. Divine wisdom and love will so order all things here below, that they shall work for the real, internall, and eternall good of them that love him. All the rugged providences that *David* met with, did contribute to the bringing of him to the Throne. And all the rugged providences that *Daniel*, & the three Children met with, did contribute to their great advancement. So all the rugged providences that believers meet with, they shall all contribute to the lifting up of their soules above all things, below God. As the waters lifted up *Noah's*

As Ark nearer heaven; and as all the stones that were about *Stevens* eares, did but knock him the closer to Christ; the corner-stone, so all the strange rugged providences that we meet with, they shall waile us nearer Heaven, and knock us nearer to Christ, that precious corner-stone.

The Fourth Device that Satan hath to keepe soul in a sad, doubting, and questioning condition, is,

Y suggesting to them, that their graces are not true, but counterfeit; Saith Satan, all is not gold that glisters, all is not grace that you count grace, that you call grace. That which you call faith, is but fancy; and that which you call zeale, is but unnaturall heat and passion; and that light you have, 'tis but common, 'tis short to what many have attained to, that are now in Hell, &c. Satan doth not labour more mightily to perswade hypocrites that their graces are true, when they are counterfeit, then he doth to perswade precious souls that their graces are counterfeit, when indeed they are true, and such as will abide the touch-stone of Christ, &c.

4 Device.

Yet it must be granted, That many a fair flower may grow out of a stinking root, & many sweet dispositions and faire actions may be where there is only the corrupt root of nature.

Now the Remedies against
this Device, are these.

The First Remedy

1 Remedy.

Against this Device of Satan, is, seriously to consider, That Grace is taken two ways.

1 'Tis taken for the gracious good will and favour of God, whereby he is pleased of his owne free love to accept of some in Christ for his own. This some call the first grace, because 'tis the fountaine of all other graces, and the spring from whence they flow, and it's therefore called grace, because it makes a man gracious with God, but this is onely in God.

2 Grace is taken for the gifts of grace, and they are of two sorts; Common, or speciall.

Some are common to believers, and hypocrites, as a gift of knowledge, a gift of prayer, &c.

Gal. 5. 22, 23.

Some are special graces, and they are proper, and peculiar to the Saints, as faith, humility, meeknesse, love, patience, &c.

The Second Remedy

2 Remedy.

Against this Device of Satan, is, wisely to consider the differences be-

twixt

betwixt renewing grace, & restraining grace; betwixt sanctifying grace, and temporary grace; and this I shall shew you in these Ten particulars.

1 True grace makes all glorious within and without. *The Kings daughter is all glorious within, her rayment is of wrought gold.* True grace makes the understanding glorious, the will glorious, the affections glorious, it casts a generall glory upon all the noble parts of the soule; *The Kings daughter is all glorious within.* And as it makes the inside glorious, so it makes the outside glorious, *Her cloathing is of wrought gold.* It makes men look gloriously, and speak gloriously, and walk and act gloriously, so that vaine soules shall be forced to say, that these are they that have seen Iesus. As grace is a fire to burne up and consume the drosse and filth of the soule, so it is an Ornament to beautifie and adorn the soule. True grace makes all new, the inside new, and the outside new. *If any man be in Christ, he is a new creature;* but temporary grace doth not this. True grace changes the very nature of a man, morall vertue doth only restrain, or chain up the outward man, it doth not change the whole man. A Lyon in a grate, is a Lyon still, he is restrained, but not changed, for he retains his Lyon-like nature still: So temporary graces restrain many

God brings not a pair of scales to weigh our graces, but a Touch-stone to try our graces. Purity preciousnesse, and holinesse is stampt upon all saving graces.

Acts 15. 9.
2 Pet. 1. 1.
Jude 20.

Acts 4. 8 to 15.

2 Cor. 5. 17.
Kain̄ n̄s̄is̄, a new creation. new Adam, new Covenant, new Paradise, new Lord, new Law, new hearts, and new natures goe together

men from this and that wickednesse, but it doth not change and turne their hearts from wickednesse: But now true grace that turns a Lyon into a Lamb, as you may see in *Paul*; and a notorious strumpet into a blessed and glorious penitent, as you may see in *Mary Magdalen*, &c.

Acts 9.

Luke 7.

2 Cor. 4. 18.

Chap. 11.

Heb. 15.

Prov. 24.

A Saint hath
his feet where
other mens
heads are.

Mat. 6.

Mat. 11. 30.

1 Iohn 5. 3.

Rom. 7. 22.

Phil. 1. 2.

Prov. 21. 15.

2 The Objects of true grace are supernaturall. True grace is conversant about the choicest, and the highest objects; about the most soul-enobling, and soule-greatning objects, as God, Christ, precious promises, that are more worth then a world; and a Kingdome that shakes not, a Crown of glory that withers not, and heavenly treasures that rust not. The objects of temporary grace are low & poor, and always within the compasse of reason reach.

3 True grace inables a Christian (when he is himselfe) to doe spirituall actions with real! pleasure and delight. To soules truly gracious, *Christs yoke is easie, and his burden is light: His Commandements are not grievous, but joyous. I delight in the Law of God after the inward man, saith Paul.* The blessed man is described by this, *That he delights in the Law of the Lord. 'Tis joy to the just to doe judgement, saith Solomon.* To a gracious soule, *All the wayes of the Lord are pleasantnesse, and his paths are peace.* But to soules that have but

but temporary grace, but moral virtues, religious services are a toile, not a pleasure; a burden, and not a delight: *Wherefore have we fasted (say they) and thou seest not? Wherefore have we afflicted our scales, and thou takest no knowledge? &c. Tee have said (say those in Malachi) it is vaine to serve God, and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hosts? When will the new Moon be gone (say those in Amos) that we may sell corne? and the Saboth, that we may set forth wheat, making the Ephah small, and the shekell great, and falsifying the balances by deceit.*

Isa. 58. 3.
Ma. 3. 14.

Amos 8. 5.

4 True grace makes a man most careful, and most fearful of his owne heart; it makes him most studious about his owne heart, informing that, examining that, and watching over that; but temporary grace morall virtues make men more mindfull, and careful of others, to instruct them, and counsell them, and stir up them, and watch over them, &c. which doth with open mouth demonstrate, that their graces are not saving, and peculiar to Saints, but that they are temporary, and no more then Judas, Demas, and the Pharisees had, &c.

Psal. 51. 10.
& 119. 36. 80.
& 129. 23.
& 86. 11.
Mat. 23.

5 Grace will work a mans heart to love and cleave to the strictest and holiest ways and things of God, for their purity and sanctity

Psal. 119. 140.

Psal. 44. 17,
18, 19.

Grace is a pa-
noply againſt
all trouble,
and a paraſite
of all plea-
ſures.

Mat. 13. 20,
21.

Few are of
Jeroms minde,
that had ra-
ther have St.
Pauls coat
with his hea-
venly graces,
then the Pur-
ple of Kings
with their
Kingdoms.

ſafety, in the face of all dangers & hard-
ſhips. Thy word is very pure; therefore thy
ſervants love it. Others love it, and like
it, and follow it, for the credit, the honour,
the advantage that they get by it; but I
love it for the ſpiritual beauty and purity
of it. So the Psalmiſt, *All this is come up-
on us, yet have we not forgotten thee, neither
have we dealt falſely in thy Covenant. Our
heart is not turned backe, neither have
our ſteps declined from thy way. Though
thou haſt ſore broken us in the place of Dra-
gons, and covered us with the ſhadowes of
death. But temporary grace that will not
beare up the ſoule againſt all oppoſitions
and diſcouragements in the ways of God,
as is clear by their Apoſtacy in John 6. and
by the ſhony grounds falling away, &c.*
6 True grace will enable a man to ſtep
over the worlds Crown to take up Chriſts
Croſſe; to prefer the Croſſe of Chriſt a-
bove the glory of this world. It enabled
Abraham and Moſes, and Daniel, with
thoſe other Worthies in Heb. 11. to do ſo.
Godfrey of Bullen, firſt King of Jeruſa-
lem, refuſed to be crowned with a Crown
of gold, ſaying, *That it became not a Chri-
ſtian there to weare a Crown of gold, where
Chriſt had more a Crowne of thorns.* Oh
but temporary grace cannot worke the
ſoule to preferre Chriſts Croſſe above the
worlds Crown; but when theſe two meet

A temporary Christian steps over Christs Crosse, to take up, and keep up the worlds Crown. *Demas hath forsaken us to embrace this present world.* So the young man in the Gospel had many good things in him, he bid faire for heaven, and came near to Heaven; but when Christ set his Crosse before him, he steps over that to enjoy the worlds Crown. When Christ bid him, *Goe and sell all that he had, and give to the poore, &c. he went away sorrowfull, for he had great possessions.* If heaven be to be had upon no other terms, Christ may keep his heaven to himself, hee'l have none, &c.

7 Sanctifying grace, renewing grace, puts the soule upon spirituall duties, from spirituall and intrinsicall motives, as from the sense of Divine love, that doth constrain the soule to waite on God, and to act for God, and the sense of the excellency and sweetnesse of communion with God, and the choice and precious discoveries that the soule hath formerly had of the beauty and glory of God, whilst it hath been in the service of God. The good looks, the good words, the blessed Love-letters, the glorious kisses, and the sweet embraces that gracious soules have had from Christ in his service, doe provoke and move them to wait upon him in holy duties: Ah! but restraining grace, temporary

2 Tim. 4. 10.
Mar. 19. 20.
21, 22.

The King of Navarr told Beza, That in the cause of Religion he would launch no further into their Sea, then he might be sure to returne safe to the Haven.

As what I have, if offered to thee, pleaseth not thee, O Lord, without my selfe, for the good things we have from thee, though they may refresh us, yet they satisfie us not without thy selfe. *Bern.*

It is an excellent speech of Bernard (*bonus es Domine, animum aequarem; quid inuenies?*) Good art thou O Lord to the soul that seeks thee, what art thou then to the soule that finds thee?

porary grace that puts men upon Religious duties, onely from externall motives, as the care of the creature, the eye of the creature, the rewards of the creature, and the keeping up of a name amongst the creatures, and a thousand such like considerations, as you may see in *Saul, Jehu, Judas, Demas, and the Scribes and Pharisees, &c.*

The Abbot in *Melancthon* lived strictly, and walked demurely, and lookt humbly, so long as he was but a Monke; but when by his seeming extraordinary sanctity he got to be Abbot, he grew intolerable proud and insolent; and being asked the reason of it, confessed, *That his former lowly looke was but to see if he could finde the keyes of the Abbie.* Such poor low, vaine motives worke temporary souls to all the service they doe perform, &c.

8. Saving grace, renewing grace, will cause a man to follow the Lord fully in the desertion of all sin, and in the observation of all Gods precepts. *Josuah and Caleb* followed the Lord fully; *Zacharias* and *Elizabeth* were righteous before God, and walking in all the Commandments and Ordinances of the Lord blamelesse. The Saints in the *Revelation* are described by this, that they follow the Lamb whithersoever he goes: but restraining grace, tempore

Numb. 14.

חֲזָקָה
Hath fulfilled after me. A metaphor taken from a ship under saile, that is strongly car-

temporary grace cannot enable a man to follow the Lord fully: All that temporary grace can enable a man to doe, is to follow the Lord partially, unevenly, and haltingly, as you may see in *Jehu, Herod, Judas*, and the *Scribes and Pharisees*, who paid Tith of Mint, and Anise, and Cumming, but omitted the weighty matters of the Law, Judgement, Mercy, and Faith, &c.

True grace works the heart to the hatred of all sin, and to the love of all truth; it works a man to the hatred of those sins, that for his blood he cannot conquer, and to loath those sins that he would give all the world to overcome: So that a soule truly gracious can say, Though there be no one sin mortified and subdued in me, as I should; and as I would, yet every sin is hated and loathed by me. So a soule truly gracious, can say, Though I doe not obey any one command as I should, and as I would, yet every word is sweet, every command of God is precious; I dearly prize, and greatly love those commands that I cannot obey, though there be many commands that I cannot in a strict sense fulfill, yet there is no command I would not fulfill, that I do not exceedingly love. I love thy commandments above gold, above fine gold. My soule hath kept thy Testimonies, and I love them exceedingly.

ried with the wind, as fearing neither rocks nor fims.

Luke 1. 5, 6.

Rev. 14. 4.

Math 23. 23.

Psal. 119. 104. 128.

I had rather goe to Hell than to Heaven polluted with that filth, saith *Anselm*.

Da quid iubet, & iube quod vis, Give what thou commandest, and command what thou wilt.

Psal 119. 119. 127. 167.

John 6. 68.

Cant. 5. 10.

Cant. 3. 4.

Grace is that
Star that leads
to Christ, 'tis
that cloud &
pillar of fire
that leads the
soule to that
heavenly Ca-
naan, where
Christ sits
chief

1 Cor. I. 30.

Phil. 3. 9.

Mat. 6. 1, 2.

Zech. 7. 5, 6.

9 True grace leads the soule to rest in Christ, as in his (*summum bonum*) chiefest good; it works the soule to centre in Christ, as in his highest and ultimate end. *Whither should we goe, thou hast the words of eternall life. My beloved is white and ruddy, the chiefest of ten thousand. I found him whom my soule loved, I held him and would not let him goe.* That wisdom a believer hath from Christ, it leads him to centre in the wisdom of Christ; and that love the soule hath from Christ, it leads the soule to centre in the love of Christ; and that righteousness the soule hath from Christ, it leads the soul to rest, and centre in the righteousness of Christ. True grace is a beam of Christ, and where it is, it will naturally lead the soule to lead in Christ. The stream doth not more naturally lead to the fountain, nor the effect to the cause, then true grace leads the soule to Christ. But restraining grace, temporary grace, works the soul to centre and rest in things below Christ. Sometimes it works the soul to centre in the praises of the Creature; sometimes to rest in the rewards of the Creature; *Verily they have their reward,* saith Christ: And so in an hundred other things, &c.

10 True grace will inable a soule to sit down satisfied, and contented with the naked enjoyments of Christ. The enjoyment of

of Christ without honour will satisfie the soule; the enjoyment of Christ without riches, the enjoyments of Christ without pleasures, and without the smiles of Creatures, will content and satisfie the soule. *Yet though Iaph is alive.* So saith a gracious soule, though honour is not, and riches are not, and health is not, and friends are not, &c. it is enough that Christ is, that he reignes, conquers, and triumphs. Christ is the pot of *Mannah*, the cruce of Oyle, a bottomlesse Ocean of all comfort, content, and satisfaction: he that hath him, wants nothing; he that wants him, enjoyes nothing: *Having nothing* (saith Paul) *and yet possessing all things.* Oh! but a man that hath but temporary grace, that hath but restraining grace, cannot sit downe satisfied and contented, under the want of outward comforts. Christ is good with honours, saith such a soule; and Christ is good with riches; and Christ is good with pleasures, and he is good with such and such outward contents. I must have Christ and the world, or else with the young man in the Gospel, (in spight of my soule.) I shall forsake Christ to follow the world. Ah! how many shining professors be there in the world, that cannot sit downe satisfied and contented, under the want of this or that outward comfort and content, but are like Bedlams,

*Cui cum paupertate bene
conuenit, pauper
non est, saith
Sen. A con-
tented man
cannot be a
poor man.*

*Charles the
Great, his
Motto was,
Christus regnat,
vincit, trium-
phat. And so
is the Saints
2 Cor. 6. 10.
St. Austin
upon Psal. 12.
brings in God
rebuking a
discontented
Christiā thus;
What is thy
saith? Have I
promised thee
these things?
What, wert
thou made a
Christiā that
thou shouldst
flourish here
in this world?*

Content is the deputy of outward felicity, & supplies the place where it is absent. As the Jewes throw the Book of *Hester* to the ground before they read it, because the name of God is not in it, as the Rabbins have observ'd. So doe Saints in some sense, those mercies wherein they do not read Christs name, & see Christs heart.

Luther said, he had rather be in Hell with Christ, then in Heaven without him.

Bedlams, fretting and vexing, raging and madding, as if there were no God, no heaven, no hell, nor no Christ to make up all such outward wants to soules. I but a soule truly gracious can say, In having nothing, I have all things, because I have Christ, having therefore all things in him, I seek no other reward, for he is the universal reward. Such a soule can say, Nothing is sweet to me, without the enjoyment of Christ in it; honours, nor riches; nor the smiles of creatures are not sweet to me no further then I see Christ, and taste Christ in them. The confluence of all outward good cannot make a heaven of glory in my soule, if Christ who is the top of my glory, be absent, as *Absolom* said; *What is all this to me, so long as I cannot see the Kings face?* So saith the soule, why doe you tell me of this and that outward comfort, when I cannot see his face whom my soule loves? Why, my honour is not my Christ, nor riches is not Christ, nor the favour of the creature is not Christ; let me have him, and let the men of this world take the world, & divide it amongst themselves, I prize my Christ above all, I would enjoy my Christ before all other things, in the world; his presence will make up the absence of all other comforts; and his absence will darken and embitter all my comforts; so that my comforts will neither

either tast like comforts, nor look like
comforts, nor warm like comforts, when
that should comfort my soule stands
off, &c. Christ is all, and in all to
soules truly gracious; we have all things
in Christ, & Christ is all things to a Chris-
tian; if we be sick, he is a Physician; if
we thirst, he is a Fountaine; if our sin
condemne us, he is righteousness; if we stand
in need of help, he is mighty to save; if we
be in death, he is life; if we be in darkness,
he is light; if we be weak, he is strength;
if we be in poverty, he is plenty; if we de-
sire Heaven, he is the way. The soule can-
not say, this I would have, and that I
could have; but saith Christ, 'tis in me,
and in me eminently, perfectly, eternally.

Lam. 1. 16.

Col. 3. 11.
None but
Christ, none
but Christ,
saith Lambert,
lifting up his
hands, and his
fingers ends
flaming.

The Fifth Device that Satan
hath to keep soules in a sad,
doubting, and questioning
condition, is,

5 Device.

Y suggesting to them, That that con-
flict that is in them, is not a conflict
only in Saints, but such a conflict
is to be found in hypocrites, and pro-
fane soules; when the truth is, there is
such difference betwixt the conflict that

John 8. 44.
The Devil is a
liar, and the
father of it.
The Devils
breasts (saith
Luther) are
very fruitful
is with lyes.

R

Twas a good
saying of him
that said (*Do-
mine libera me
a malo homine
meipso*) Lord
deliver me
from an ill
man my self.
Austine com-
plains, That
men do not
tame the
beasts in their
own bosomes.
Rom. 2. 21,
22, 23.

Rom. 7. 19.

is in them, and that which is in wicked
men, as there is betwixt light & darkness,
betwixt Heaven and hell. And the man
of this I shall evidence to you in the fol-
lowing particulars.

1 The whole frame of a believers soul
is against sin; understanding, will, and af-
fections, all the powers & faculties of the
soul are in armes against sin. A covetous
man may condemn covetousnesse, yet
yet the frame and bent of his heart may
be to it; a proud person may condemn
pride, and yet the frame of his spirit
may be to it; and the drunkard may
condemn drunkenness, & yet the frame of
his spirit may be to it; a man may con-
demn stealing and lying, and yet the
frame of his heart may be to it. The
that preachest a man should not steal,
dost thou steal? Thou that sayest a man
should not commit adultery, dost thou com-
mit adultery? Thou that abhorrest Idols,
dost thou commit sacriledge? Thou that
makest thy boast of the Law, through break-
ing the Law, dishonourest thou God.
But a Saints will is against it. The evil
that I would not doe, I doe; and his affec-
tions are against it, what I hate, I doe.

2 A Saint conflicts against sin univer-
sally, the least as well as the greatest; the
most profitable, and the most pleasing
as well as against those that are lesse

ing and profitable; he will combat with all, though he cannot conquer one as he should, and as he would: He knowes that all sin strikes at Gods holinesse, as well as his own happinesse; at Gods glory, as well as at his souls comfort and peace.

He knows that all sin is hateful to God, and that all sinners are Traytors to the Crown and dignity of the Lord Jesus. He looks upon one sin, and sees that that threw down *Noah*, the most righteous man in the world; and he looks upon another sin, & sees that cast down *Abraham*, the greatest believer in the world; and he looks upon another sin, and sees that that threw down *David*, the best King in the world; and he looks upon another sin, and sees that that cast down *Paul*, the greatest Apostle in the world. He sees that one sin threw down *Sampson*, the strongest man in the world; another cast down *Solomon*, the wisest man in the world; and another *Moses*, the meekest man in the world; and another sin cast down *Job*, the patientest man in the world; and this raises a holy indignation against all, so that nothing can satisfie and content his soul, but a destruction of all those lusts & vices that vex & wrack his righteous soul; it will not satisfie a gracious soule to see justice done upon one sin, but he cries out for justice upon all; he would not have

R 2

Psal. 119. 104.
I hate every
false way.

Sinethi, from

RJV

which signifies
to hate with a
deadly and ir-
reconciliable
hatred.

He knows
that all the
parts of the
old man hath,
and doth play
the part of a
treacherous
friend, and a
friendly tray-
tor; therefore
his heart
strikes at all.

The greater
the Combate
is, the greater
shall be the
following re-
wards, saith
Tertullian,

True hatredis
πρὸς τὰ πάντα,
against the
whole kind.

Plutarch re-
ports of one
who wold not
be resolved of
his doubts, be-
cause he
would not

some

lose the pleasure in seeking for resolution. So wicked men will not be rid of some sins, because they would not loose the seeming pleasure of sinning.

John 3. 2c.

Though to be kept from sin, brings comfort to us, yet for us to oppose sin from spiritual and heavenly Arguments, and God to pardon sin, that brings most glory to God.

some crucified, and others spared, but cried out, Lord crucifie them all, crucifie them all. Oh ! but now the conflict that is in wicked men, is partiall ; they frown upon one sin, and smile upon another ; they strike at some sins, yet stroke others ; they thrust some out of doors, but keep others close in their bosomes, as you may see in *Jehu, Herod, Judas, Simon Magus, and Demas*. Wicked men strike at grosse sins, such as are not onely against the Law of God, but against the Laws of Nature and Nations ; but make nothing of lesse sins ; as vain thoughts, idle words, sinfull motions, petty oaths, &c. They fight against those sins that fight against their honour, profits, pleasures, &c. but make truce with those that are as right hands, and as right eyes to them, &c.

3 The conflict that is in a Saint against sin, is maintained by spirituall arguments, by Arguments drawn from the love of God, the honour of God, the sweetnesse and communion with God, and from the spirituall and heavenly blessings and priviledges that are conferred upon them by God ; and from Arguments drawn from the blood of Christ, the glory of Christ, the eye of Christ, the kisses of Christ, and the intercession of Christ : And from Arguments drawn from the earnest of the Spirit, the seale of the Spirit, the witness

of the Spirit, the comforts of the Spirit. Oh! but the conflict that is in wicked men is from low, carnal, and legal Arguments drawn from the eye, ear, or hand of the creature, or drawn from shame, hell, curses of the Law, &c.

4 The conflict that is in Saints is a constant conflict. Though sin and grace were not born in the heart of a Saint together, and though they shall not dye together, yet whilst a believer lives they must conflict together. *Paul* had been 14. yeares converted, when he cryed out, *I have a Law in my members rebelling against the Law of my minde, and leading me captive to the Law of sin.*

Pietro Candiano, one of the Dukes of Venice, died fighting against the *Naurames*, with the weapons in his hands: So a Saint lives fighting, and dies fighting, he stands fighting, and falls fighting, with his spirituall weapons in his hands. But the conflict that is in wicked men is inconstant, now they fall out with sin, and anon they fall in with sin; now 'tis bitter, anon 'tis sweet; now the sinner turns from his sin, and anon he turns to the wallowing in sin as the swine doth to the wallowing in the mire. One hour you shall have him praying against sin, as if he feared it more then hell, and the next hour you shall have him pursuing after sin, as if there were no God

2 Cor. 12.
7, 8, 9.

'Twas an excellent saying of *Eusebius Emeseus*, Our fathers overcome the torments of the flames, let us overcome the fiery darts of vices.

Consider that the pleasure and sweetness that follows victory over sin, is a thousand times beyond that seeming sweetness that is in sin.

2 Pet. 2. 19, 20

A Heathen could say, their soule is in a mutiny; a wicked man is not friends with himself, he and his conscience are at difference. *Arist.*

These two, Grace & sin, are like two buckets at a Well, when one is up, the other is down. They are like the two Lawrels at Rome, when one flourisheth, the

to punish him, no Justice to damn him no hell to torment him.

5 The conflict that is in the Saints, is in the same faculties; there is the judgement against the judgement, the mind against the mind, the will against the will, the affections against the affections; that is, the regenerate part against the unregenerate part, in all the parts of the soule; but now in wicked men, the conflict is not in the same faculties, but between the conscience and the will; the will of a sinner is bent strongly to such and such sins, but conscience puts in and tells the sinner God hath made me his Deputy, he hath given me a power to hang and draw, to examine, scourge, judge, and condemn, and if thou dost such and such wickednesse, I shall be thy Jaylor, and thy tormentor. I do not bear the rod nor the sword in vain saith conscience; if thou sinnest I shall do my office, and then thy life will be a hell, and this raises a tumult in the soul.

6 The conflict that is in the Saints, is a more blessed, successfull, and prevailing conflict. A Saint by his conflict with sin, gains ground upon his sin. *They that are Christs* (saith the Apostle) *have crucified the world with the affections and lusts.* Christ puts to his hand, and helps them to lead captivity captive, and to set their feet upon the necks of those lusts that have

have formerly trampled upon their soules and their comforts. As the house of *Saul* grew weaker and weaker, and the house of *David* grew stronger and stronger, so the Lord by the discoveries of his love, and by the influences of his Spirit, he causes grace, the noble part of a saint, to grow stronger and stronger, and corruption like the house of *Saul*, to grow weaker and weaker. But sinne in a wicked heart gets ground, and growes stronger and stronger; notwithstanding all his conflicts, his heart is more encouraged, emboldned, and hardned in a way of sin, as you may see in the *Israelites*, *Pharaoh*, *Jehu* and *Judas*, who doubtlesse found many strange conflicts, tumults, and murdres in their soules, when God spake such bitter things against them, and did such justice upon them.

But remember this by way of Caution, Though Christ hath given sin its death wound (by his power, spirit, death, and resurrection) yet it will dye but a lingring death: As a man that is mortally wounded, dyes by little and little, so doth sin in the heart of a Saint. The death of Christ on the Crosse was a lingring death, so the death of sin in the soule, is a lingring death, now it dies a little, and anon it dies a little, &c. as the Psalmist speaks, *Slay them not, lest my people forget, scatter them*

R 4

by

other withers. The more grace thrives in the soule, the more sin dies in the soule.

2 Tim. 3. 13.

From naught they grow to be very naught, and from very naught, to be stark naught.

Lactant. saith of *Lucian*, *Nec diis nec hominibus pepercit*, he spared neither God nor man.

Mortification is a continued act, is a daily dying to sin, *I dye daily.*

A crucified man will strive and struggle, yet in the eyes of the Law, and in the account of all that see him, he is dead. 'Tis just so with sin.

Psal. 58. 11.

There is no such pleasure (saith *Cyprian*) as to have overcome an offered pleasure; neither is there any greater Conquest, then what that is gotten over a mans corruptions.

The Romans lost many a battel, and yet in the issue were Conquerors in all their wars; 'tis just so with the Saints.

by thy power, and bring them down O Lord our shield. He would not have them utterly destroyed, but some reliques preserved as a memoriall: So God dealeth in respect of sin, 'tis wounded and brought down, but not wholly slain, something is still left as a Monument of Divine grace, and to keep us humble, wakefull, and watchfull, and that our Armour may be still kept on, and our weapons always in our hands.

The best mens soules in this life hang between the flesh and the spirit, as it were like *Mahomet's* Tomb at *Aleppo*, between two Load-stones; like *Erasmus*, as the Papists paint him, betwixt Heaven and Hell; like the Tribe of *Manasseh*, halfe on this side *Jordan*, in the Land of the *Amorites*, and half on that side in the holy Land; yet in the issue they shall overcome the flesh, and trample upon the necks of their spiritual enemies.

The

The Sixth Device that Satan hath to keep souls in a sad, doubting, and questioning condition, is,

BY suggesting to the soul, That surely *6 Device.*
this estate is not good, because he cannot joy and rejoyce in Christ, as once he could, because he hath lost that comfort and joy that once was in his spirit. Saith Satan, thou knowest the time was, when thy heart was much carried out to joying and rejoycing in Christ; thou dost not forget the time when thy heart used to be full of joy and comfort, but now, how art thou fallen in thy joyes and comforts? Therefore thy estate is not good, thou dost but deceive thy self, to think that ever it was good, for surely if it had, thy joy and comfort would have continued. And hereupon the soul is apt to take part with Satan, and say, 'Tis even so, I see all is naught, and I have but deceived my own soule, &c.

Now

*Now the Remedies against
this Device, are these.*

The First Remedy

I Remedy:

Psal. 63. 1, 2. 8.
Isa. 50. 10. 7.
Mic. 7. 8, 9.
Psalm 42. 5.

Spiritual joy
is a Sun that
is often cloud-
ed, though it
be as preci-
ous a flower
as most Para-
dise affords,
yet 'tis subject
to fade & wi-
ther.

Against this Device of Satan, is to consider, That the losse of comfort is a separable adjunct from grace; the soul may be full of holy affections, when 'tis empty of Divine consolations. There may be, & often is true grace, yea, much grace, where there is not a drop of comfort, nor dram of joy. Comfort is not of the being, but of the wel-being of a Christian. God hath not so linked these two choise lovers together, but that they may be put asunder. That wisdom that is from above will never work a man to reason thus, I have no comfort, therefore I have no grace; I have lost that joy that once I had, therefore my condition is not good, was never good, &c. but 'twill enable a man to reason thus, Though my comfort is gone, yet the God of my comfort abides; though my joy is lost, yet the seeds of grace remain. The best mens joyes are as glasse, bright and brittle, and evermore in danger of breaking.

The

The Second Remedy

Against this Device of Satan, is, solemnly to consider, That the precious things that thou still enjoyest, are far better then the joyes and comforts that thou hast lost. Thy union with Christ, thy communion with Christ, thy Son-ship, thy Saint-ship, thy heir-ship thou stil enjoyest by Christ, are far better then the comforts thou hast lost by sin. What though thy comforts be gone, yet thy union and communion with Christ remains: Though thy comforts be gone, yet thou art a Son, though a comfortless Son, an heir, though a comfortless heir, a Saint, though a comfortlesse Saint. Though the bag of silver (thy comforts) be lost, yet the box of Jewels (thy union with Christ, thy communion with Christ, thy Son-ship, thy Saint-ship, thy Heir-ship) which thou still enjoyest, is far better then the bag of silver thou hast lost; yea, the least of those precious Jewels is more worth then all the comforts in the world. Well, let this be a cordiall to comfort thee, a starre to lead thee, and a staffe to support thee, that thy box of Jewels are safe, though thy bag of silver be lost.

2 Remedy.

Jer. 31.18,
19, 20.

When one objected to *Fanims*, his chearfulnesse, to Christs Agony, and sadnesse, he answered, Christ was sad, that I might be merry; he had my sins, and I have his righteousness.

The

The Third Remedy

3 Remedy.

Psal. 51. 12.

Psal. 30. 6, 7.

Job 23. 6. 8.

9. 30, 31.

Lam. 1. 16.

Mat. 27. 46.

Psal. 42. 5.

Lam. 5. 15.

Against this Device of Satan, is to consider, That thy condition is no other then what hath bin the condition of those precious souls whose names were written upon the heart of Christ, & who are now at rest in the bosome of Christ. One day you shal have them praising & rejoycing, the next day a mourning and weeping: One day you shall have them a singing, *The Lord is our portion*; the next day a sighing & expostulating with themselves, *Why are ye cast down O our soules? Why is our harp turned to mourning? And our Organ into the voyce of them that weep, &c.*

The Fourth Remedy

4 Remedy.

The Spirit doth not every day make a feast in the soule, he doth not make every day to be a day of wearing the wedding Robes.

Against this Device of Satan, is solemnly to consider, That the causes of joy and comfort are not alwayes the same. Happily thy former joy & comfort did spring from the witness of the Spirit, he bearing witness to thy soule, that thy nature was changed, thy sins pard'ned, thy soul reconciled, &c. Now the Spirit may upon some special occasion, bear witness to the soul, that the heart of God is dearly set upon him, that he loves him with an everlasting love, &c. and yet the soul may never

never injoy such a testimony all the dayes of his life again. Though the Spirit be a witnessing Spirit, it's not his Office every day to witnesse to believers their interest in God, Christ, Heaven, &c.

Or happily thy former joy & comfort did spring from the newnesse and suddennesse of the change of thy condition, as a man in one hour to have his night turned into day, his darknes turned into light, his bitter into sweet, Gods frownes into smiles, his hatred into love, his hell into a heaven, must greatly joy and comfort him. It cannot but make his heart to leap and dance in him, who in one houre shall see Satan accusing him, his own heart condemning him, the eternall God frowning upon him, the gates of heaven bard against him, all the creation standing armed at the least beck of God, to execute vengeance on him, and the mouth of the infernal pit open to receive him. Now in this houre, for Christ to come to the amazed soul, & say to it, I have trod the Wine-presse of my fathers wrath for thee, I have layd down my life a ransome for thee, by my blood I have satisfied my fathers Justice, and pacified his anger, and procured his love for thee; by my blood I have purchased the pardon of thy sins, thy freedom from hell; and thy right to heaven. Oh! how wonderfully will this cause the soul to leap for joy?

The

A pardon given unexpectedly into the hand of a Malefactor, when he is on the last step of the ladder, ready to be turn'd off, will cause much joy and rejoycing; the newnesse and suddenness of the change of his condition, will cause his heart to leap and rejoyce; yet in process of time, much of his joy will be abated, though his life be as dear to him still, as ever it was.

The Fifth Remedy

5 Remedy.

Hudson the Martyr deserted at the stake, went from under his chain, and having prayed earnestly, was comforted immediately, and suffered vallantly.

So Mr. Glover, when he was within sight of the stake, cryed out to his friend, He is come, he is come, meaning the comforter that Christ promised to send.

Pf. 71. 20, 21.
Isa. 57. 18.

See Pf. 126. 6.
& 42. 7, 8.

A Gainst this Device of Satan is, to consider, That God will restore & make up the comforts of his people. Though thy candle be put out, yet God will light it againe, & make it burn more light then ever. Though thy Sun for the present be clouded, yet he that rides upon the clouds shall scatter those clouds, & cause the sun to shine and warm thy heart, as in former days, as the Psalmist speaks, *Thou which hast shewed me great and sore troubles, shalt quicken me againe, and shalt bring me up againe from the depths of the earth. Thou shalt increase my greatnesse, & comfort me on every side.* God takes away a little comfort, that he may make room in the soule for a greater degree of comfort. This the Prophet *Isaiab* sweetly shews; *I have seen his wayes, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners.* Bear up sweetly O precious soule! thy storm shall end in a calme, and thy dark night in a sur-shine day, thy mourning shall be turn'd into rejoycing, and the waters of consolation shall be sweeter and higher in thy soule then ever; the mercy is surely thine, but the time of giving it is the Lords: Wait but a little, and thou shalt find the Lord comforting thee on every side.

The

The seventh Device that Satan hath to keep soules in a sad, doubting, & questioning condition; is,

BY suggesting to the soul his often relapses into the same sin wch formerly he hath pursued with particular sorow, grief, shame, and tears, and prayed, complained, and resolved against. Saith Satan, Thy heart is not right with God, surely thy estate is not good; thou dost but flatter thy selfe, to think that ever God will eternally own and embrace such a one as thou art, who complainest against sin, and yet relapshest into the same sin; who with tears & groans confessest thy sin, and yet ever and anon art fallen into the same sin.

I confesse this is a very sad condition, for a soule after he hath obtained mercy and pity from the Lord, after God hath spoken peace and pardon to him, & wip't the tears from his eyes, and set him upon his legs, to return to folly: Ah! how do relapses lay men open to the greatest afflictions and worst temptations? How do they make the wound to bleed afresh? How doe they darken and cloud former assurances and evidences for heaven? How do they put a sword into the hand of conscience to cut and slash the soule?

They

7 Device.

A back-slider may say (*Opera & impensa perit*) all my paines and charge is lost.

They raise such fears, terrours, horrors, and doubts in the soule, that the soul cannot be so frequent in duty as formerly, nor so fervent in duty as formerly, nor so confident in duty as formerly, nor so bold, familiar, and delightful with God in duty as formerly, nor so constant in duty as formerly; they give Satan an advantage to triumph over Christ; they make the work of repentance more difficult: they make a mans life a burden, and they render death to be very terrible unto the soul, &c.

Now the Remedies against this Device are these:

The First Remedy

I Remedy.

Hosea 14. 4.

Jer. 3. 12, 14.

Against this Device of Satan is, solemly to consider That there are many Scriptures that do clearly evidence a possibility of the Saints falling into the same sins whereof they have formerly repented. *I will heale their back-slidings, I will love them freely, for mine anger is turned away from them, saith the Lord by the Prophet Hosea.* So the Prophet *Jeremiah* speaks, *Goe and proclaim these words towards the North, and say, Returne thou backsliding Israel, saith the Lord, & I will not cause mine anger to fall upon you; for I*

am mercifull, saith the Lord, and I will not keepe anger for ever. Turn O backsliding Israel, saith the Lord, for I am married unto you : And I will take you one of a City, and two of a family, and I will bring you to Zion. So the Psalmist, They turned backe and dealt unfaithfully with their fathers, they were turned aside like a deceitfull bow. And no wonder, for though their repentance be never so sincere and sound, yet their graces are but weake, and their mortification imperfect in this life ; though by grace they are freed from the dominion of sin, and from the damnatory power of every sin, and from the love of all sin, yet grace doth not free them from the seed of any one sinne ; and therefore 'tis possible for a soule to fall again and again into the same sin. If the fire be not wholly put out, who would think it impossible that it should catch and burn againe and again.

The sin of backsliding is a soul-wounding sin. I will heale their backsliding. You read of no arms for the back, tho you doe tor the breast.

When a Souldier bragged too much of a great scar in his forehead ; Augustus Caesar (in whose time Christ was born) asked him if he did not get it when he looked back as he fled.

The Second Remedy

Against this Device of Satan is, seriously to consider, That God hath nowhere ingaged himself by any particular promise, that souls converted and united to Christ, shall not fall againe and againe into the same sins after conversion. I cannot finde in the whole book of God,

2 Remedy.

S

where

In some cases the Saints have found God better then his word; he promised the Children of Israel only the Land of Canaan, but besides that he gave them two other kingdoms which he never promised. And to Zachary he promised to give him his speech at the birth of the Child, but besides that, he gave him the gift of Prophecy.

3 Remedy:

A sheep may often slip into a slough, as well as a Swine.

where he hath promised any such strength or power against this or that particular sin, as that the soule shall be for ever (in this life) put out of a possibility of falling againe and againe into the same sins; where God hath not a mouth to speake, we must not have a heart to believe. God will graciously pardon those sins to his people, that he will not in this life effectually subdue in his people. I would goe far to speak with that soule that can shew me a promise, that when our sorrow and grief hath been so great, or so much, for this or that sin, that then God will preserve us from ever falling into the same sin. The sight of such a promise would be as light from the dead, to many a precious soule who desires nothing more then to come close to Christ, and feares nothing more then backsliding from Christ.

The Third Remedy

Against this Device of Satan, is seriously to consider, That the most renowned, and now crowned Saints, have in the dayes of their being on earth, relapsed into one and the same sinne. Lot twice overcome with Wine. John worshipped the Angell. Abraham did often dissemble, and lay his wife open to adultery, to save his own life, which his Heavens would not have done.

come to passe, when God caused me to wander from my fathers house, that I said unto her, this is thy kindnesse which thou shalt shew unto me, at every place whither we shall come, say of me, he is my brother. David in his wrath was resolved (if ever man was) that he would be the death of Nabal, and of his innocent family, & after this, he fell into the foul murder of Uriah. Though Christ told his Disciples that his Kingdom was not of this world, yet again, and again, and again, three severall times they would ride be on horse back, they would faine be high, great and glorious in this world; their pride and ambitious humor put them (that were but as so many beggars) upon striving for prebeminence and greatness in the world, when their Lord and Master told them 3 severall times of his sufferings in the world, and of his going out of the world. *Jehoshaphat*, though a godly man, yet joynes affinity with *Ahab*; and though he was saved by a miracle, yet soon after he fell into the same sin; and joynes himselfe with *Abaziah King of Israel*, who did very wickedly. *Sampson* is by the Spirit of the Lord numbred among the faithfull Workers, and yet he fell often into one grosse sin, as is evident. *Peter* you know relapt into sin, and so did *Jonah*; and this comes to passe, that they may see their own inability to stand, to resist, or overcome any temptation, or corruption. S 2

Gen. 20. 13.
Chap. 12.

Perhaps the Prodigall sets out unto us a Christian relapst; for he was a Son before, and with his father, and then went a way from him and spent all, & yet he was not quite undone, but returned again.

2 Chron. 18.
1, 2, 3. 30, 31.

Chap. 20. 35,
36, 37.

Heb. 11. 32.

Jude 14, 15,
16.

The Prodigall
saw the com-
passion of his
Father the
greater, in re-
ceiving him
after he had
run away
from him.

And that they may be taken off from all
false confidences, and rest wholly upon
God and onely upon God, and alwayes
upon God; and for the praise and honour
of the power, wildome, skill, mercy, and
goodnesse of the Physitian of our soules,
that can heale, help, and cure, when the
disease is most dangerous, when the soule
is relapt, and growes worse and worse,
and when others say, *Tuere is no helpe for
him in his God*, and when his own heart
and hopes are dying.

The Fourth Remedy

4. Remedy.

Relapses into
enormities are
(*Peccata vul-
nerantia & di-
vastantia*)
wounding and
wasting sins;
therefore the
Lord is graci-
ously pleased
to put under
his everlasting
arms, and stay
his chosen
ones from fre-
quent falling
into them.

Against this Device of Satan, is, to
consider, That there are relapses in
to enormities, and there are relapses into
infirmities. Now 'tis not usuall with God
to leave his people frequently to relapse
into enormities; for by his Spirit and grace,
by his smiles and frowns, by his word and
rod, he doth usually preserve his people
from a frequent relapsing into enormities;
yet he doth leave his choyslest ones fre-
quently to relapse into infirmities (and
of his grace he pardons them in course)
idle words, passion, vaine thoughts, &c.
Though gracious soules strive against
these, and complain of these, and weep
over these, yet the Lord to keep them
humble.

humble, leaves them frequently to relapse into these; and these frequent relapses into infirmities shall never be their bane, because they be their burden.

The Fifth Remedy

Against this Device of Satan, is to consider, That there are involuntary relapses, and there are voluntary relapses. Involuntary relapses are, when the resolution and full bent of the heart is against sin, when the soule strives with all its might against sin, by sighes and groans, by prayers and tears, and yet out of weakness is forced to fall back into sin, because there is not spiritual strength enough to overcome. Now though involuntary relapses must humble us, yet they must never discourage, nor deject us, for God will freely and readily pardon those in course. Voluntary relapses are, when the soule longs and loves to return to the fleshpots of Egypt: When 'tis a pleasure and a pain to a man to return to his old courses; such voluntary relapses speak out the man blinded, hardned, and ripened for ruine,

S Remedy.

There is a great difference between a sheep that by weakness falls into the mire, and a Swine that delights to wallow in the mire; between a woman that is forced, though she strives, and cries out, and an alluring adulteress.

The Sixth Remedy

6 Remedy.

Christ upbraided his Disciples for their unbelief, and hardnesse of heart, who had seen his glory, as the glory of the only begotte Son of God, full of grace and truth,
John 1.4.

Mat. 16. 17,
18, 19.
22, 23, 24.

Mat. 27. 1, 2, 3

Against this device of Satan, is to consider, That there is no such power, or infinite virtue in the greatest horror, or sorrow the soule can be under for sin, nor in the sweetest, or choicest discoveries of Gods grace, and love to the soule; as for ever to fence, and secure the soule from relapsing into the same sin. Grace is but a created habit that may be prevail'd against by the secret, subtile, and strong workings of sin in our hearts: And those discoveries that God makes of his love, beauty, and glory to the soule, doe not always abide in their freshnesse and power upon the heart; but by degrees they fade and wear off, and then the soule may return again to folly; as we see in *Peter*, who after he had a glorious testimony from Christs own mouth, of his blessednesse and happinesse, labours to prevent Christ from going up to *Jerusalem* to suffer, out of base slavish feares, that he and his fellowes could not be secure, if his Master should be brought to suffer. And again after this, Christ led him up into the Mount, and there shewed him his beauty and glory, to strengthen him against the houre of temptation that was a coming upon him; and yet soon after, he had the honour and happinesse of seeing

being the glory of the Lord (which most of the Disciples had not) he basely and most shamefully denies the Lord of glory, thinking by that means to provide for his own safety : And yet again, after Christ had broke his heart with a look of love for his most unlovely dealings, and bade them that were first acquainted with his resurrection, to *Go and tell Peter that he was risen* : I say, after all this, slavish feares prevaille upon him, and he basely dissembles, and playes the Jew with the Jewes, and the Gentile with the Gentiles, to the blinding of *Barnabas*, &c.

Mat. 26. 69.
ult.

Gal. 2. 11, 13,
13.

Yet by way of *Cautiō* know, It's very sad that God doth leave his beloved ones frequently to lapse into one and the same grosse sinne; for the Law of Nature is in us against grosse sins, as well as the Law of grace; so that a gracions soule cannot, dares not, will not frequently returne to grosse folly. And God hath made even his dearest ones dearly smart for their relapses, as may be seen by his dealings with *Samson*, *Jehosaphat* and *Peter*. Ah Lord! what a hard heart hath that man, that can see thee stripping and whipping thy dear ones for their relapses, and yet make nothing of returning to folly, &c.

The Eighth Device that Satan hath to keep soules in a sad, doubting, & questioning condition, is,

8 Device.

He may so tempt as to make a Saint weary of his life. Job 10. 1.
My soule is weary of my life.

BY perswading them that their estate is not good, their hearts are not upright, their graces are not sound, because they are so followed, vexed and tormented with temptations. 'Tis his method, first to wear and weary the soul with temptations, and then to tempt the soule, that surely 'tis most beloved, because 'tis so much tempted. And by this stratagem he keeps many precious soules in a sad, doubting, and mourning temper many yeares, as many of the precious Sons of *Sion* have found by woeful experience, &c.

Now the Remedies against this Device, are these.

The First Remedy

1. Remedy.

Against this Device of Satan, is solemnly to consider, That those that have been best and most beloved, have been most tempted by Satan. Though Satan can never rob a Christian of his Crown,

down, yet such is his malice, that he will therefore tempt, that he may spoile them of their comforts: Such is his enmity to the father, that the nearer and dearer any child is to him, the more will Satan trouble him, and vex him with temptations. Christ himselfe was most neer, and most dear, most innocent, and most excellent, and yet none so much tempted as Christ. David was dearly beloved, and yet by Satan tempted to number the people. Job was highly praised by God himself, and yet much tempted, witnesse those sad things he fell from his mouth, when he was wet with the skin. Peter was much prized by Christ, witnesse that choise testimony that Christ gave of his faith and happines, and withholding him his glory in the Moner, and that eye of pity that he cast upon him after his fearfull fall, &c. and yet tempted by Satan. *And the Lord said, Simon Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith faile thee not, &c.*

Paul had the honour of being exalted as high as heaven, and of seeing that glory that could not be exprest; and yet he was no sooner strept out of heaven, but he was buffeted by Satan, lest he should be exalted above measure. If these that were so ready, so gloriously, so eminently beloved of God,

Pirats do not use to set upon poor empty vessels; and beggars need not fear the Thief. Those that have most of God, and are most rich in grace, shall be most set upon by Satan, who is the greatest and wisest pirate in the world.

Luke 22.31,
32.

2 Cor. 12.7.

God, if these that have lived in Heaven, and set their feet upon the flurs, have been tempted, let no Saints judge themselves not to be beloved, because they are tempted. It is as natural for Saints to be tempted that are dearly beloved, as 'tis for the Sun to shine, or a Bird to sing. The Eagle complains not of her wings, nor the Peacock of his train, nor the Nightingale of her voyce, because these are naturall to them; no more should Saints of their temptations, because they are naturall to them. *For we wrestle not against flesh and blood, but against principalities, against powers, against the Rulers of the darkness of this world, against spiritual wickedness in high places.*

Ephes. 6. 12.

2 Remedy.

The second Remedy against this Devil of Saints, is to consider, That all the temptations that befall the Saints, shall be sanctified to them by a hand of love. Although choise experiences that the Saints get of the power of God supporting them, of the wisdom of God directing them (so to handle their spirituall weapons, their graces, as not only to resist, but to overcome) of the mercy and goodnesse of the Lord pardoning and favouring of them. And therefore saith Paul, *I received the messenger Satan for to buffet me, lest I should be exalted, lest I should be exalted above measure.* Twice in that verse he begins with

2 Cor. 12. 7.
Vide Beza, Grotium, and Estium.

it.

and ends with it. If he had not beene afflicted; who knows how his heart would have swelled; he might have been carried higher in conceit, then before he was in his trassie. Temptation is Gods school, wherein he gives his people the clearest and sweetest discoveries of his love; a school wherein God teaches his people to be more frequent and fervent in duty. When *Paul* was afflicted, then he prayed thrice. *i. e.* frequently and fervently. A School wherein God teaches his people to be more tender, meek, and compassionate to other poore tempted souls then ever. A school wherein God teaches his people to see a greater evil in sin then ever, and a greater emptiness in the creature then ever, & a greater need of Christ & free grace then ever; a school wherein God will teach his people, that all temptations are but his Gold smiths, by which he will try and refine, and make his people more bright and glorious. The issue of all temptations shall be the good of the saints, as you may see by the temptations that *Adam*, and *Eve*, and *Christ*, and *David*, and *Job*, and *Peter*, and *Paul* met with. Those hands of power and love, that bring light out of darknesse, good out of evil, sweet out of bitter, life out of death, heaven out of hell, will bring much sweet and good to his people, out of all the temptations that come upon them.

Luther said,
There were
three things
that made a
Preacher;
Meditation,
Prayer, and
Temptation,

The

The Third Remedy

3 Remedy.

Ego non sum
ego.

Sometimes he
shews his ma-
lice, by let-
ting those
things abide
by the soul, as
may most vex
and plague

Against this Device of Satan is, wisely to consider, That no temptations doe hurt or harme the Saints, so long as they are resisted by them, and prove the greatest afflictions that can befall them. 'Tis not Satans tempting, but your assenting; not his inciting, but your yielding, that makes temptations hurtfull to your soules. If the soule when 'tis tempted, resists the temptation, and saith with Christ, *Get thee behind me Satan*; and with that young Convert, *I am not the man that I was*; or as *Luther* counsellis all men to answer all Temptations with these words (*Christianus sum*) *I am a Christian*. If a mans temptations be his greatest affliction, then is the temptation no sin upon his soule, though it be a trouble upon his minde. When a soule can looke the Lord in the face, and say, Ah Lord! I have many outward troubles upon me, I have lost such and such a neer mercy, and such and such dear desireable mercies, and yet thou that knowest the heart, thou knowest that all my crosses and losses do not make so many wounds in my soule, nor fetch so many sighes from my heart, nor tears from my eyes, as those temptations doe, that Satan follows my soule with. When

'tis

thus with the soule, then temptations
onely the soules trouble, they are not
the soules sin.

Satan is a malicious and envious enemy;
his names are, so is he; his names are all
names of enmity; the *Accuser*, the *Temp-
ter*, the *Destroyer*, the *Devourer*, the *En-
vious man*; and this malice and envy of
his, he shews sometimes by tempting men
to such sins as are quite contrary to the
temperature of their bodies, as he did *Ves-
pasian* and *Julian*, men of sweet and ex-
cellent natures, to be most bloody murthe-
rers. And sometimes he shews his malice
in tempting men to such things as shall
bring him no honour nor profit, &c. *Fall
downe and worship me*, to Blasphemy and
Atheism, &c. the thoughts and first mo-
tions whereof, cause the heart and flesh to
tremble. And sometimes he shewes his
malice by tempting them to those sinnes
which they have not found their natures
prone to, and which they abhor in others.
Now if the soule resists these, and com-
plains of these, and groans and mournes
under these, & looks up to the Lord Jesus
to be delivered from these, then shall they
not be put down to the soules account, but
to Satans, who shall be so much the more
tormented, by how much the more the
Saints have been by him maliciously tem-
pted, &c.

the soule, as
Gregory ob-
serves, in his
leaving of
Jobs wife,
which was not
out of his for-
getfulnesse,
carelesnesse,
or any love
or pity to *Job*,
but to vexe &
torment him,
and to work
him to blas-
pheme God,
despair, and
dye, &c.

Make

When Constantine the Emperour was told that there was no means to cure his Leprosie, but by bathing his body in the blood of Infants, he presently answered (*Ma'o semper agitare quam tali remedio censualis- cere*) I had rather not be cured, then use such a Remedy.

Hosea 14.

Make present and peremptory resistance against Satans Temptations, bid defiance to the temptation at first sight. 'Tis safe to resist, 'tis dangerous to dispute. Eve lost her self, and her posterity, by falling into lists of dispute, when she should have resisted, and stood upon terms of defiance with Satan. He that would stand in the hour of temptation, must plead with Christ, *'Tis written*. He that would triumph over temptations, must plead still, *'Tis written*. Satan is bold and impudent, and if you are not peremptory in your resistance, he will give you fresh offers. To your greatest honour, and your highest wisdom, peremptorily to withstand the beginnings of a Temptation, for an after Remedy comes often too late.

Mistress Katherine Bretarge, once after a great conflict with Satan, said, *Reason not with me, I am but a weak woman, I shew hast any thing to say, say it to my Christ, he is my Advocate, my strength, and my redeemer, and he shall plead for me.*

Men must not seek to resist Satans craft with craft (*Sed per apertum martem*) but by open defiance, He shoots with Satan in his owne bow, who thinks by disputing and reasoning to put him off. As soon as a Temptation shews its face, say to the Temptation, as Ephraim to his Idolls, *Get you hence, what have I any more*

What doe with you ? Oh I say to the tempter, as David said to the sons of Zeruiah, *What have I to doe with you ?* You will be too hard for me. He that doth thus resist temptations, shall never be undone by temptation, &c.

2 Sam. 16. 10.

Make strong and constant resistance against Satans temptations. Make resistance against temptations by Arguments drawne from the honour of God, the love of God, your union and communion with God ; and from the blood of Christ, the death of Christ, the kindenesse of Christ, the intercession of Christ, and the glory of Christ ; and from the voyce of the Spirit, the counsell of the Spirit, the comforts of the Spirit, the presence of the Spirit, the seale of the Spirit, the whisperings of the Spirit, the commands of the Spirit, the assistance of the Spirit, the witness of the Spirit, and from the glory of Heaven, the excellency of grace, the beauty of holinesse, the worth of the soule, and the vildnesse or bitternesse, and evill of sin, the least sin being a greater evill, then the greatest temptation in the World.

I have read of one, who being tempted with offers of money to desert Christ, gave this excellent answer, Let not any man think, that he will embrace other mens goods to forsake Christ, who hath forsaken his own proper goods to follow Christ.

And looke that you make constant resistance, as well as strong resistance, be constant in Armes. Satan will come on with new Temptations, when old ones are too weak ; in a calme, prepare for

Luke 4. 14.
And when the
Devill had ended all the tem-
ptations, he de-
parted from
him for a
season.

Christ had no
rest untill he
was exactly
tried with all
kinds of tem-
ptations. Calv

for a storm. The tempter is restless, im-
pudent, and subtle, he will sute his tem-
ptations to your constitutions and inclin-
ations. Satan loves to saile with the winde;
if your knowledge be weak, he will tempt
you to errour; if your conscience be ten-
der, he will tempt you to scrupulosity, and
too much precisenesse, as to do nothing
but hear, pray, read, &c. If your consci-
ences be wide and large, he will tempt you
to carnal security; If you are bold spirited,
he will tempt you to presumption; if ti-
merous, to desperation; if flexible, to in-
constancy; if proud and stiffe, to grosse
folly; therefore still fit for fresh assaults,
make one victory a step to another. When
you have overcome a temptation, take
heed of unbending your bow, and look
well to it, that your bow be alwayes bent,
and that it remains in strength. When you
have overcome one temptation, you must
be ready to enter the list with another. A
distrust (in some sense) is the mother of
safety, so security is the gate of danger. A
man had need to fear this most of all, that
he fears not at all. If Satan be alwayes
roaring, we should be alwayes a watching
and resisting of him: And certainly, he
that makes strong and constant resistance
of Satans temptations, shall in the end get
above his temptations, and for the present
is secure enough from being ruin'd by his
Temptations, &c.

For

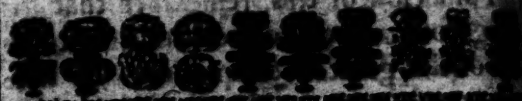
For a close of this, remember that 'tis dangerous to yield to the least sin, to be of the greatest temptation. To take the course, were, as if a man should think to wash himself clean in Ink, or as if a man should exchange a light Crosse made of paper, for an iron Crosse which is heavy, misseome, and bloody. The least sinne let come upon the conscience, will more wound, vex, and oppresse the soule, then all the temptations in the world can; therefore never yield to the least sin, to be rid of the greatest temptation.

Sidonius Apollinaris relateth, how a certain man named *Maximus*, arriving at the top of honour, by indirect means, was the first day very much wearied, and fetching a deep sigh, said, *O Damocles!* how sorry do I esteeme thee, for having been a King but the space of a dinner? I have been a whole day, and can bear it no longer. I will leave you to make the Application.

He that will yield to sin, to be rid of temptation, will be so much the more tempted, and the lesse able to withstand temptations.

T

The



The Fourth thing to be shewed,

is,

The severall wayes and Devices
that Satan bath to
destroy and ensnare
all sorts & ranks
of men in the
World.

I Shall begin with the Honourable and
the Great, and shew you the Device
that Satan bath to destroy them. I will
only instance in those that are most
considerable.

His first Device to destroy the
Great and Honourable of
the Earth, is,

1 Device.

BY working them to make it their busi-
nesse to seek themselves, to seeke how
to greaten themselves, to raise themselves,

to enrich themselves, to secure themselves, as you may see in *Pharaoh, Ahab, Absalom, Jeroboam, Absalom, Joab, Haman, &c.* But were the Scripture silent, our own experiences do abundantly evidence this way and method of Satan, to destroy the great and the honourable, to bury their names in the dust, & their souls in hell, by drawing them wholly to mind themselves, and onely to mind themselves, and in all things to mind themselves, and always to mind themselves. *All* (saith the Apostle) *minde themselves*: All comparatively, in respect of the paucity of others, that let fall their private interests, and drown all self-respects in the glory of God, and the publique good, &c.

Self-seeking
like the deluge,
overthrows the
whole world.

Phil. 2. 11.

Now the Remedies against this
Device are these:

The First Remedy

Against this Device of Satan is, solemnly to consider That self-seeking is a sin that will put men upon a world of sin: upon sins not onely against the Law of God, the rules of the Gospel, but that against the very Lawes of Nature, that are so much darkned by the fall of man. It was the *Pharisees* upon opposing Christ,

I Remedy.

Self-love is the root of the hatred of others, 2 Tim. 3. 2. First, lovers of themselves, & then fierce, &c.

The Naturalist observes, That those Beasts which are most cruell to others, are most loving to their own.

Amos 2. 6.

and *Judas* upon betraying Christ, and *Pilate* upon condemning Christ. It put *Gebezi* upon lying, and *Balaam* upon cursing, and *Saul* and *Absalom* upon plotting *David's* ruine. It put *Pharaoh* and *Haman* upon contriving wayes to destroy those *Jewes* that God did purpose to save by his mighty arm. It puts men upon using wicked balances, and the bag of deceitfull weightes. It puts men upon wayes of oppression, and *selling the righteous for silver, and the poor for a pair of shooes, &c.* I know not any sin in the world, but this sinne of self-seeking will put men upon it, though it be their eternall losse.

The Second Remedy

2. Remedy.

A self-seeker is a *Cato* without, but a *Ne o* within. *Domitian* would seem to love them best, whom he willed least should live; & that's the very temper of self-seekers.

Against this Device of Satan, is, seriously to consider, That self-seeking doth exceedingly abase a man; it strips him of all his Royalty and glory: Of a Lord, it makes a man become a servant to the Creature. I, often to the worst of creatures; yea, a slave to slaves, as you may see in *Judas*, *Demas*, *Balaam*, and the *Scribes* and *Pharisees*. Self-seekers bow downe to the Creatures, as *Gideons* many thousands bowed downe to the waters: self-seeking will make a man say any thing, doe any thing, and be any thing, to please the lusts of others, and to get advantage upon

upon others; Self-seeking transformes a man into all shapes and forms; now it makes a man appear as an Angel of Light, anon as an Angel of darknesse; now self-seekers are seemingly for God, anon they are openly against God; now you shall have them crying *Hosanna* in the Highest, and anon *Crucifie him, crucifie him*; now you shall have them build with the Saints, and anon you shall have them plotting the overthrow of the Saints, as those self-seekers did in *Ezra*, and *Nehemiah's* time. Self-seekers are the basest of all persons; there is no service so base, so poor, so low, but they will bow to it. They cannot look neither above, nor beyond their own lusts, and the enjoyment of the Creature; these are the prime and ultimate objects of their attendments.

'Tis said of *Tiberius*, That whilst *Augustus* ruled, he was no wayes tainted in his reputation; and that whilst *Drusus* and *Germanicus* were alive, he feigned those virtues which he had not, to maintaine a good opinion of himselfe in the hearts of the people; but after he had got himselfe out of the reach of contradiction and controulment, there was no fault in which he was not faulty, no crime to which he was not accessory. My Prayer shall be, That *Tiberius* his spirit may not be found in any of our Rulers, lest it prove their ruine, as it did his; and that

It was death in *Moses* Rites to counterfeit that Ceremonial and Figurative Ointment, *Exo 30* what shall it then be to counterfeit the Spirit of life and holiness?

Rom 1. 27.

that where ever it is, it may be detected, loathed, and ejected, that so neither the State, nor souls may be ruin'd by it, &c.

The Third Remedy

3 Remedy.

Isa. 5. 8.

Hab. 6. 9, 10,
11, 12.

Craſſus a very rich Roman, and a great self-seeker, for greedy desire of Gold, he managed war against the Persians, by whom both he and 30000 Romans were slain: And because the Barbarians conjectured that he made this assault up on them for their Gold,

Against this Device of Satan, is, solemnly to dwell upon those dreadful curses and woes that are from heaven denounced against self-seekers. *Woe unto them that joyne house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth. So Habakkuk, Woe to him that increaseth that which is not his, and to him that laboureth himselfe with thick clay. Woe to him, that covereth an evill covetousnesse to his house, that he may see his nest on high, that he may be delivered from the power of evill. That he hath consulted shame to his house by cutting off many people, and hath sinned against his soule. For the stone shall cry out of the wall, and the beam out of the rumber shall answer it. Woe to him that buildeth a Towne with blood, and stablisheth a City by iniquity. The materials of the house built up by oppression, shall come as joynt-witnesses. The stones of the wall shall cry, Lord, we were built up by blood and violence; and the beam shall answer, True Lord, even so it is; the stones shall cry vengeance Lord upon these self-seekers, and the beam shall answer*

Woe to him, because he built his house with blood. So *Isaiah*, Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed. To turne aside the needy from judgement, and to take away the right from the poore of my people; that widowes may be their prey, and that they may rob the fatherless. So *Amos*, Woe unto them that are at ease in Zion, and trust in the mountain of Samaria, which are named chiefe of the Nations, to whom the house of Israel came. That put far away the evil day, and cause the seat of violence to come near. That lie upon beds of Ivory, and stretch themselves upon their Couches, and ease the Lamber out of the flocke, and the Calves out of the midst of the stall. That drinke wine in bowles, and anoint themselves with the chiefest Ointments, but they are not grieved for the afflictions of Joseph. So *Micah*, Woe to them that devise iniquity, and work evil upon their beds: when the morning is light, they practise it, because it is in the power of their hand. And they cover fields, and take them by violence, and houses, and take them away. So they oppresse a man and his house, even a man and his heritage.

By these Scriptures you see, that selfe-seekers labour like a woman in travell, but their birth proves their death; their pleasure their paine, their comforts their tor-

therefore they melted gold, & poured it into his dead body, saying (*Satura te auro*) satisfie thy selfe with gold.

Isa. 15. 1, 2.

Amos 6. 1.

Mica 2. 1, 2.

Tacitus the Roman Emperours word was (*Sibi bonus alius malus*) he that is too much for himself, failes to be good to others.

ment; their glory their shame; their exaltation their desolation. Loss, disgrace, trouble, and shame, vexation and confusion, will be the certain portion of self-seekers.

When the *Tartarians* had taken in battell the Duke of *Muscovia*, they made a Cup of his skoll, with this Inscription, *all covet, all lose.*

The Fourth Remedy

4. Remedy.

Adam seeks himself, and looses himself, Paradise, and that blessed Image that God had stamp'd upon him.

Lot seeks himself, Gen. 13.

10, 11. and looses himself and his goods.

Peter seeks to save himselfe, and miserably looses himself.

Against this Device of Satan, is solemnly to consider, That self-seekers are self-losers, and self-destroyers. *Asaph* and *Judas* seek themselves, and hang themselves. *Saul* seeks himselfe, and kills himself. *Abub* seeks himselfe, and looses himself, his Crown and Kingdome. *Pompey* seeks himself; and overthrowes himselfe and his mighty Army in the Red Sea. *Cain* sought himselfe, and slew two at once, his brother, and his own soul. *Geher* sought change of Rayment, but God changed his Rayment into a leprous skin. *Haman* sought himselfe, and lost himselfe. The Princes and the Presidents sought themselves (in the ruine of *Daniel*) but ruin'd themselves, their Wives and Children. That which self-seekers think should be a staffe to support them, becomes (by the hand of Justice) an iron rod to break them;

that which they would have us
to refresh them, becomes a gulf
to consume them. The cross of
Christ shall always exceed their
pains, their pleasure, their
comforts, their comforts, every self-seeking
is a self-tormenter, a self-destroyer; he
is a Hell, an executioner in his owne
house, &c.

The Fifth Remedy

Against this Device of Satan is. To
dwell much upon the famous exam-
ples of those worthy Saints, that have de-
spised themselves, and prefer'd the publick
good before their owne particular advan-
tage: As *Moses*. And the Lord said
unto *Moses*, let me alone, that I may destroy
them, and blot out their name from under
heaven, and I will make of thee a Nation
wiser and greater then they. Oh! but
the offer would not take with *Moses*, be-
cause a man of a brave publick spirit, it's
not in his desires and prayers that the peo-
ple might be spared and pardoned; saith
he, Pardon I beseech thee the iniquity of
this people, unto the greatnesse of thy mercy,
and as thou hast forgiven this people from
Egypt untill now. And the Lord said, I
have pardoned according to thy word. Ah!
would God make such an offer to many
that

Hezekiah in
the businesse
of the Amba-
sadours, seeks
himself, & lost
himself, and
his life too, &
had not God
saved him by
a Miracle.

5 Remedy.

His good
be of his Op-
inion & mind,
who was ra-
ther willing
to beautifie
Italy, then his
own house.

The Ancients
were wont to
place the Statues of their
Princes by
their Foun-
tains, intimat-
ing they were
(or at least
should be)
fountains of
the publique
good.

A certain
great Emper-
our coming
into *Aegypt*,
shew the Zeal
he had for the
publike good,
saith to the
Egyptians,
Draw from me
as from your
River *Nylus*.

that wote themselves *Christians*, and are cal-
led by many, *Mosai*. I can stand they
would prefer their own advantage above
the publike good, they would not care
what becomes of the people, so they and
theirs might be made great and glorious in
the world, they would not care so they
might have a *Babel* built for them, though
it was upon the ashes and ruins of the peo-
ple. Baser spirits then these are not in
Hell, no, not in hell, and I am sure there
are no such spirits in Heaven. Such men
hearts and principles must be chang'd, or
they will be undone for ever. *Nehemiah*
was a choise Soule, a man of a brave pub-
lick spirit, a man that spent his time, his
strength, and his estate, for the good and
ease of his people. *Moreover* (saith he)
from the time that I was appointed to be their
Governour in the Land of *Judah*, from the
twentieth year, even unto the two and thirtieth
year of *Artaxerxes* the King, that is
thirteen yeares, I and my brethren have not
eaten the bread of the Governour. Yea, altho
I continued in the worke of that wall, and all
my servants were gathered hither unto the
worke. *Moreover*, there were as my *Takers*
an hundred and fifty of the *Jewes* and *Is-
tlers*, besides those that came unto us from
among the Heathen that are about us. Now
that which was prepared for me daily, was
one Oxe, and six choise sheep, also fowls
were

were prepared for us, and once in ten dayes
 sure of all sorts of wine: yet for all that re-
 quired not I the bread of the Governour, be-
 cause the bondage was heavy upon the people.
 Think upon me, my God, for good, according
 to all that I have done for this people. So
 Daniel was a man of a brave publike spi-
 rit. Then the Presidents and Princes
 sought to find occasion against Daniel, con-
 cerning the Kingdome, but they could finde
 no occasion, nor fault, for as much as he was
 faithfull, neither was there any error or
 fault found in him. Then said these men,
 we shall not finde any occasion against this
 Daniel, except we finde it against him, con-
 cerning the law of his God.

Christ had a publike spirit, he laid out
 himself, and laid down himselfe for a pub-
 lick good. Oh I never leave looking and
 meditating upon these precious and sweet
 examples, till your soules are quickned,
 and raised up, to act for the publike good,
 more then for your owne particular ad-
 vantage. Many Heathens have been ex-
 cellent at this.

Plutarch writes of *Augustus Cæ-
 sar*, (in whose time Christ was born) that
 he carried such an entire & fatherly affec-
 tion to the Common-wealth, that he cal-
 led it (*filiam suam*) his owne daughter;
 and therefore refused to be called (*Domi-
 nus*) the Lord or Master of his Countrey,
 and

The Counsel-
 lor saith, a
 State-man
 should be thus
 imparted, his
 will to God,
 his love to his
 Master, his
 heart to his
 Countrey, his
 secret to his
 friend, his
 time to busi-
 nesse.

Solomon Tri-
 bunal was un-
 derpropt with
 Lyons, to
 shew what
 spirit & mer-
 tal a Magi-
 strate should
 be made of.

and would only be called (*pater patriæ*) Father of his Country, because he Governed it not by fear (*Per timorem sed per amorem*) but by love; the Senate and the people of *Rome* joyntly saluting him by the name of (*Pater patriæ*) Father of his Country. The people very much lamented his death, using that speech, *Would he had never been born, or never dyed.*

So *Marcus Regulus*, to save his Country from ruine, exposed himselfe to the greatest sufferings that the malice & rage of his Enemies could inflict.

So *Tully* and *Aristides*, and many others have been famous for their preferring the publick good above their own advantage. My prayer is, and shall be, That all our Rulers may be so spirited by God, that they may be willing to be any thing, to be nothing, to deny themselves, and to trample their sinfull selves under feet, in order to the honour of God, and a publick good, that so neither Saints nor Heathens may be witnesses against them in that day wherein the hearts and practices of all the Rulers in the world shall be open, and bare before him that judgeth the world in righteousness and judgement.

The Sixth Remedy

Against this Device of Satan, is, seriously to consider, That selfe is a great let to Divine things; therefore the prophets and Apostles were usually carried out of themselves; when they had the dearest, choylest, highest and most glorious Visions. Self seeking blinds the soul, that it cannot see a beauty in Christ; nor an excellency in holinesse; it distempers the palate, that a man cannot tast sweetness in the word of God, nor in the wayes of God; nor in the society of the people of God; it shuts the hand against all the soule-enriching offers of Christ, it hardens the heart against all the knocks & entreaties of Christ; It makes the soule as an empty Vine, and as a barren Wildernesse. *Israel is an empty Vine, he bringeth forth fruit to himselfe.* There is nothing that speaks a man to be more empty and voyd of God, Christ, and grace, then self-seeking. The Pharisees were great self-seekers, and great undervaluers of Christ, his word and Spirit. There is not a greater hinderance to all the duties of piety, then self-seeking: Oh! this is that that keeps many a soule from looking after God, and the precious things of eternity; they cannot wait on God, nor act for God, nor abide

6 Remedy:

Hosea 10. 1:

Self-seekers
with *Esau*,
prefer a messe
of pottage a-
bove their
birth-right, &
with the men
of *Shechem*,
esteem the
bramble a-
bove the
vine, the olive

and the Fig-
tree, yea emp-
ty things a-
bove a full
Christ, & base
things above
a glorious
Christ.

The Saints
Motto is,
*Propter te, Do-
mine, propter te.*

The Saints
Motto is, *Non
nobis Domine.*

abide in those wayes wherein they might meet with God, by reason of self. Self-seeking is that which puts many a man upon neglecting and slighting the things of his peace. Self-seekers will neither goe into Heaven themselves, nor suffer others to enter, that are ready to take the Kingdome by violence, as you may see in the *Scribes* and *Pharisees*. Oh! but a gracious spirit is acted quite otherwayes, as you may see in that sweet Scripture, *Cant. 7. 13.* *All our gates are all manner of pleasant fruits, new and old, which I have laid up for thee O beloved.* All the Church hath and is, is only for him; let others bear fruit to themselves, and lay up for themselves, gracious spirits will bide for Christ, and lay up for Christ. All the Divine endeavours, and productions of Saints, fall into Gods bosome, and empty themselves into his lap. As Christ layes up his merits for them, his graces for them, his comforts for them, his Crown for them, so they lay up all their fruits, and all their loves, all their graces, and all their experience, and all their services, only for him who is the soule of their comforts, and the Crown and top of all their Royalty and glory, &c.

The

The Second Device that Satan hath to ensnare and destroy the Great and Honourable of the Earth, is,

By engaging them against the people of the most high, against those that are his Jewels, his pleasant portion, the delight of his eye, and the joy of his heart. Thus he drew Pharaoh to engage against the Children of Israel, and that was his overthrow. So he engaged Homan against the Jews, and so brought him to hang upon that Gallows that he had made for Absalom. So he engaged those Princes and Presidents against Daniel, which was the utter ruine of them and their relations. In Rev. 20. 7, 8, 9. And when the thousand years are expired, Satan shall be loosed out of his prison. And he shall go out to deceive the Nations which are in the four quarters of the earth, Gog and Magog, to make them to battell: whose number is as the sand of the Sea. And they went upon the breadth of the earth, and compassed the camp of the Saints about, and the beloved City: and fire came down from God out of Heaven, and consumed them. Now

2. Device.

Exod. 14.

Hester 7.

Dan. 6.

Now

Now the Remedies against
(or this Disease) are these.

The First Remedy

I Remedy.

As they said
once of the
Grecians in
the Epigram,
whom they
thought in-
vulnerable, we
shoot at them,
but they fall
not down ;
we wound
them, and not
kill them, &c.

Tanto plus glo-
ria referemus,
quoniam eo plu-
res superabimus
The number
of opposers
makes the
Christians
Conquest the
more illustri-
ous, said
Padarelus in
Erasmus.

Against this Device of Satan, is it
A solemnly to consider, That none have
engaged against the Saints, but have been
ruin'd by the God of Saints. Divine Ju-
stice hath been too hard for all that have
opposed and engaged against the Saints.
As is evident in *Saul, Pharaoh, Haman, &c.*
He reproved Kings for their sake, saying,
Touch not mine anointed, nor doe my
Prophets no harme. When men of *Balaams*
spirit and principles have been engaged
against the Saints, how hath the Angel of
the Lord met them in the way, and just
their bones against the wall? How hath
he broke their backs, and necks, and by his
drawn sword cut them off in the prime
of their dayes, and in the height of their sin.
Ah! what a Harvest hath Hell had in our
dayes, of those who have engaged against
the Lamb, and those that are called the
sen, and faithfull? Ah! how hath Divine
Justice powred out their blood as water
upon the ground? How hath he laid their
honour and glory in the dust? who in the
pride and madnesse of their hearts, said,

Pharab.

Pharaoh, *We will pursue, we will overtake, we will divide the spoile, our lusts shall be satisfied upon them: We will draw our sword, our hand shall destroy them. In the things wherein they have spoken, and done proudly, Justice hath been above: hem. History abounds in nothing more, then in instances of this kind, &c.*

The Second Remedy

Against this Device of Satan is, To dwell sometime every morning upon these following Scriptures, wherein God hath engaged himself to stand by his people, and for his people, and to make them victorious over the greatest and wildest of their enemies. *Associate your selves with the Lord by the Prophet) O ye people, and yee shall be broken in pieces, and ye shall be broken in pieces, and ye shall be broken in pieces. Gird yourselves and yee shall be broken in pieces. Associate yourselves together, and it shall come to pass, that ye shall be broken in pieces. Speak the word, and it shall stand, for God is with us. Fear not ye Jacob, and ye men of Israel; I will help thee, saith the Lord; and thy Redeemer, the holy one of Israel. Behold, I will give thee a new sharp threshing instrument, which shall thresh the mountains, and beat them small, and shall make*

2 Remedy.

Isa. 8. 9, 10.

Occidi poteram sed vinci non poteram, said Cyprian of the Christians in his time.

Isa. 41. 14, 15.

the

Vers. 16.

Isa. 54. 17.

Micah 4. 11.

Vers. 12.

Vers. 13.

Zech. 12. 2, 3.

the hills as chaffe. Thou shalt see them, and the winde shall carry them away, and the whirlwind shall scatter them, and thou shalt rejoyce in the Lord, and shalt glory in the holy one of Israel. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Now also many Nations are gathered together against thee, that say, let her be defiled, and let our eye look upon Zion. But they know not his thoughts of the Lord; neither understand they his counsell; for he shall gather them as sheaves into the floor. Arise and thresh O daughter of Sion: for I will make thy horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people, and will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. Behold, I will make Jerusalem a city of trembling unto all the people round about, when they shall be in the siege both against Judah & against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people, all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

The Third Remedy

Against this Device of Satan, is to consider, That you cannot engage against the Saints, but you must engage against God himself, by reason of that neer blessed union that is between God and man. You cannot be fighters against the Saints, but you will be found in the casting up of the account to be fighters against God himself: And what greater madness, then for weaknesse is self to engage against the Almighty strength? The neer union that is between the Lord and believers, is set forth by that neer union that is betwixt husband and his wife. *(They two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church.)* We are members of his body, of his flesh, and of his bones, saith the Apostle. This neer union is set forth by that union that is between the head and the members, which make up one body; and by that union that is betwixt the graft and the stock, which are made one by enscition. The union between a Lord and a believer is so neer, that you cannot strike a believer, but the Lord is sensible of it, and takes it as done to himself. *Saul, Saul, why persecutest thou me? and in all their afflictions he is afflicted, &c.* Ah soules I who ever
U 2 enga-

3 Remedy.

Acts 5. 39.
It seems to be drawne from the Fable of the Gyants, which were said to make War with the Gods.

The soulishappines consists not in any thing but in its union with God; nor its misery lyes not so much in any thing, as in its disunion from God.

Acts 9. 4.
Isa. 63. 9.

engaged against God, and prospered? who ever took up the sword against him, but perisht by it? God can speak you to hell, and nod you to hell at pleasure; 'tis your greatest concernment to lay downe your weapons at his feet, and to *kisse the Seel* lest he be angry, and you perish in the mid-way.

Psal. 2. 12.

The Fourth Remedy

4 Remedy.

*Hic homo potuit
apud Deum
quod voluit.
Said one con-
cerning Lu-
ther. He could
have what he
would of
God.*

Psal. 124. 23.

Against this Device of Satan, is fo-
lemnly to consider, That you are
much engaged to the Saints (as in-
struments) for the mercies that you doe en-
joy, and for the preventing and remo-
ving of many a judgement that otherwise
might have been your ruine, before this
day. Were it not for the Saints sake, God
would quickly make the heavens to be a
brasse, and the earth as iron, God would
quickly strip thee of thy Robes, and glory,
and set thee upon the dunghill with *the*.
They are the props that beare the world
from falling about thy ears, and that keep
the iron rod from breaking of thy bones.
Therefore he said, that he would destroy
them; had not Moses his chosen stood before
him in the breach, to turne away his wrath,
lest he should destroy them.

Oh! had not the Saints many a time
cast themselves into the breach, between
God

Gods wrath and you, you had been cut off from the land of the living, and had had your portion with those, whose names are written in the dust. Many a Nation, many a City, and many a Family is surrounded with blessings for the *Josephs* sakes that are therein; and are preserved from many calamities and miseries, for the *Moses*, the *Daniels*, the *Noahs*, and the *Jobs* sakes that dwell amongst them. That's a sweet word, *Prov. 10. 25. As the Whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation, as is the foundation of the world.* The righteous is the foundation of the world, which but for their sakes would soon shatter, and fall to ruine. So the Psalmist, *Psal. 75. 3. The earth and all the inhabitants thereof are dissolved, I beare up the pillars of it.* *Isaiah.*

The Emperour *Marcus Antonius* being in *Almany* with his Army, was inclosed in a dry Country by his enemies, who stopped all the passages, that he and his Army were like to perish for want of water. The Emperour's Lieutenant seeing him distressed, told him, that he had heard, that the Christians could obtain any thing of their God by their prayers; whereupon the Emperour having a legion of Christians in his Army, desired them to pray to their God, for his and the Armies deli-

Prayer is
(*Poria cæli, clavis paradisi*)
the gate of Heaven, a key to let us into Paradise. When the danger is over the Saint is forgotten, is a French Proverb, and that which many Saints in England have found by experience.

יִסְדִּי
עֲלֵי

Jesodh Gnofan
from *Iofadh.*

Mari Queen
of *Scots*, that was Mother to King *James*, was wont to say, That she feared Master *Knox*s prayer more, then an Army of ten thousand men.

Psal. 76. 1, 2, 3.

very out of that danger; which they presently did, and presently a great Thun-
der fell amongst the enemies, and abundance
of water upon the Romans, whereby their
thirst was quenched, and the enemies over-
thrown without any fight. I shall close
up this last Remedy, with those sweet
words of the Psalmist, *In Judah is God
known, his name is great in Israel. In Sa-
lem also is his Tabernacle, and his dwelling
place in Sion. There brake he the arrow
of the bow, the shield, and the sword, and the
bussel. Selah.*

Secondly, Satan hath his De-
vices to ensnare and destroy
the Learned and the Wise,
and that sometimes,

John 5. 44.
1 Kings 22.
22, 23, 24, 25.
1 Cor. 1. 18.
co 29.

The truth of
this you may
see in the lear-
ned Scribes &
Pharisees

BY working them to pride themselves
in their parts and abilities; and some-
times by drawing them to rest upon their
parts and abilities, and sometimes by en-
suing them to make light & slight of those
that want their parts and abilities, though
they excell them in grace and holiness;
and sometimes by drawing them to en-
gage their parts and abilities in those ways
and things that make against the honour
of Christ, the joy of the Spirit, the advan-
ment

ment of the Gospel, and the liberty of the
saints, &c.

Now the Remedies against
this Devise are these.

The First Remedy

Against this Devise of Satan, is seri-
ously to consider, That you have
nothing but what you have received.
Christ being as well the fountain of com-
mon gifts, as of saving grace. *What hast
thou (saith the Apostle) that thou hast not
received? And if thou hast received it, why
dost thou glory as though thou hadst not re-
ceived it?* There are those that would
hammer out their own happinesse, like the
Spider climbing up by the thread of her
own weaving. Of all the parts and abili-
ties that be in you, you may well say, as
the young man did of his Hatchet, *Alas
Master! it was but borrowed.* Alas Lord!
all I have is but borrowed from that foun-
taine that fills all the Vessels in Heaven,
and on Earth, and it overflows: My gifts
are not so much mine, as thine: *Of thine
have we offered unto thee*, said that
humbly Prophet, &c.

1 Remedy.

1 Cor. 4. 7.
*Quicquid es de-
bes creati.
Quicquid potes
debes redimēti*,
said Bern.
Whatsoever
thou art, thou
owest to him
that made
thee, & what-
soever thou
hast, thou
owest to him
that redeem-
ed thee.

1 Chr. 29. 14.

The Second Remedy

2. Remedy.

Generall coun-
sels were sel-
dome succes-
full, because
men came
with confi-
dence, lean-
ing to their
own under-
standing, and
seeking for
victory, rather
then verity,
saith one.

Cant. 8. 5.

Against this Device of Satan is, so-
lemnly to consider, That mens lean-
ing and trusting to their own wits, parts,
and abilities, have been their utter over-
throw and ruine; as you may see in *Achi-
rophel*, and those Presidents and Princes
that engaged against *Daniel*, and in the
Scribes and Pharisees. God loves to con-
fute men in their confidences; He that
stands upon his parts and abilities, doubt
but stand upon a quick-sand, that will cer-
tainly faile him. There is nothing in the
world that provokes God more to with-
draw from the soule, then this; and how
can the soule stand, when his strength
departed from him? Every thing that
man leanes upon, but God, will be a dart
that will certainly pierce his heart through
and through. Ah! how many in these
dayes have lost their estates, their friends,
their lives, their soules, by leaning upon
their admired parts and abilities? The
Saints are described by their leaning upon
their beloved, the Lord Jesus. He that
leans only upon the bosom of Christ, lives
the highest, choycest, safest, and sweetest
life. Miseries alwayes lye at that man-
door, that leans upon any thing below the
precious bosome of Christ; such a man is
most

in danger; and this is none of his least
 plagues, that he thinks himself secure. 'Tis
 the greatest wisdom in the world, to take
 the wise mans counsell, *Trust in the Lord*
with all thy heart, and lean not to thine own
understanding.

Prov. 3. 5.

The Third Remedy

Against this Device of Satan, is to
 consider, That you doe not tran-
 scend others more in parts and abilities,
 then they doe you in grace and holinesse.
 There may be, and often is great parts and
 abilities; where there is but little grace,
 yet, no grace; and there may be, and of-
 ten is, a great deale of grace, where there
 is but weake parts and abilities. You may
 be higher then others in gifts of know-
 ledge, utterance, learning, &c. and those
 very soules may be higher then you in their
 communion with God, in their delighting
 in God, in their dependance upon God,
 in their affections to God, and in their
 humble, holy, and unblameable walking
 before God. Is it folly and madnesse in a
 man, to make light and flight of another,
 because he is not so rich in lead or iron, as
 he, when he is a thousand thousand times
 richer in silver and gold, in Jewels, and in
 Pearls, then he? And is it not madnesse
 and folly with a witnesse, in those that
 have

3 Remedy.

Judas and the
Scribes and
Pharisees had
great parts,
but no grace.
The Disciples
had grace, but
weak parts.

Luke 11. 1.

Mark 8. 31,

32, 33.

Luke 24. 19.

to 28.

*Surgeant indo-
cti & rapunt
colum & nos
cum doctrinis
nostris detundi-
munt in gebennam.*

1 Cor. 9.22.

2 Cor. 11.29.

have greater parts and abilities then others
to fight them upon that account, when
that those very persons that they make
light and flight of, have a thousand times
more grace then they? And yet ah! how
doth this evill spirit prevail in the world?

'Twas the sad complaint of *Austine* in
his time, *The unlearned* (said he) *rise*
up, and take heaven by violence, and we
with all our learning are thrust down to
hell. 'Tis sad to see, how many of the
Rabbies of these times, doe make an Idoll
of their parts and abilities; and with what
an eye of pride, scorn, and contempt, doe
they look upon those that want their parts
and that doe not worship the Idoll that
they have set up in their own hearts. *Paul*
who was the great Doctor of the *Gos-*
pels, did wonderfully transcend in all parts
and abilities, the Doctors and Rabbies of
our times, and yet ah! how humbly, how
tenderly, how sweetly doth he carry him-
selfe towards the meanest and the weak-
est? *To the weak I became as weak, that*
I might win the weak. I am made all things
to all men, that I might by all means save
some. Who is weak, and I am not weak?
Who is offended, and I hurt not? *Yea,*
for, if I would make my brother to offend,
I will eat no flesh while the world standeth,
least I make my brother to offend. But ah!
how little of this sweet spirit is to be found

in the Doctors of our age, who look sourly, and speak bitterly against those that do not see as they see, nor cannot speake as they speake. Sirs, the Spirit of the Lord (even in despised Saints) will be too hard for you, and his appearance in them, in these latter days, will be so full of spiritual beauty and glory, as that they will darken that, that you are too apt to count and call your glory. The Spirit of the Lord will not suffer his choycest Jewell Grace, to be alwayes buried under the straw andubble of parts and gifts.

Isa. 60. 13, 14,
15, 16, 17.

The Fourth Remedy

Against this device of Satan, is to consider, That there is no such way for men to have their gifts and parts blasted, and withered, as to pride themselves in them, as to rest upon them, as to make light and slight of those that want them, as to engage them against those persons, wayes, and things that Jesus Christ hath set his heart upon. Ah! how hath God blasted and withered the parts and abilities of many among us, that have once bin famous shining lights? How is their Sun darkned, and their glory clouded? *How is the sword of the Lord upon their arme, and upon their right eye? How is their arm cleaved up, and their right eye utterly darkned?*

4 Remedy.

Becanus saith, That the tree of Knowledge beares many leaves, and little fruit. Ah! that it were not so with many in these dayes, who once did outshine the Stars, &c.

Zech. 11. 17.

ned? as the Prophet speaks: This is matter of humiliation and lamentation; many precious discerning Saints doe see this and in secret mourn for it; and oh! that they were kindly sensible of Gods withdrawing from them, that they may repent, keep humble, and carry it sweetly towards Gods Jewels, & lean only upon the Lord, and not upon their parts and understanding, that so the Lord may delight to visit them with his grace, at such a rate, as that their faces may shine more gloriously then ever, and they may be more serviceable to the honour of Christ, and the faith of the Saints, then formerly they have been, &c.

Thirdly, Satan hath his Devices to destroy the Saints, and one great Device that hee hath to destroy the Saints, is,

Gal. 5. 15.

If we knock, we break. Dissolution is the daughter of dissention.

By working them first to be strange, and then to divide, and then to be bitter and jealous, and then to bite and devour one another. Our owne wofull experience is too great a proof of this. The *Israelites* in *Egypt* did not more vex

next one another, then Christians in these dayes have done, which occasioned a deadly consumption to fall upon some.

Now the Remedies against this Device, are these.

The First Remedie

Against this Device of Satan, is To dwell more upon one anothers graces, then upon one anothers weaknesses and infirmities. 'Tis sad to consider, That Saints should have many eyes to behold one anothers infirmities; and not one eye to see each others graces; that they should use spectacles to behold one anothers weaknesses, rather then looking-glasses to behold one anothers graces.

Erasmus tells of one, who collected all the lame and defective Verses in *Homers* works, but passed over all that were excellent. Ah! that this were not the practice of many that shall at last meet in Heaven, that they were not carefull and skilfull to collect all the weaknesses of others, and to passe over all those things that are excellent in them. The *Corinthians* did eye more the Incestuous persons sin, then his sorrow, which was like to have drown'd him in sorrow.

I Remedy.

Flavius Vespasian (the Emperour) was more ready to conceal the vices of his friends, then their vertues. Can you think seriously of this Christians (that a Hea-then should excell you) & not blush?
2 Cor. 2. 7, 8.

Tell

*Non gens, sed
mens, non genus
sed genius.* Not
race, or place,
but grace,
truly sets
forth a man.

James 5. 11.
2. 65.
1 Pet. 2: 6.

Sin is Satans
work, Grace is
Gods work,
and is it not
most meet
that the child

Tell me Saints, is it not a more sweet, comfortable, and delightful thing, to look more upon one anothers graces, then upon one anothers infirmities? Tell me, what pleasure, what delight, what comfort is there in looking upon the enemies, the wounds, the sores, the sicknesse, the diseases, the nakednesse of our friends? Now sin you know is the soules enemy, the soules wound, the soules sores, the soules sicknesse, the soules disease, the soules nakednesse, and ah! what a heart hath that man that loves thus to look? Grace is the choysest flower in all a Christians Garden, 'tis the richest Jewell in all his Crowne, 'tis his Princely Robes, 'tis the top of Royalty, and therefore must needs be the most pleasing, sweet, and delightfull object for a gracious eye to be fixt upon. Sin is darknesse, grace is light; sin is hell, grace is heaven; and what madnesse is it, to look more at darknesse, than at light; more at hell, then at heaven?

Tell me Saints, doth not God look more upon his peoples graces, then upon their weaknesse, surely he doth. He looks more at *David*s and *Asaph*'s uprightness, then upon their infirmities, though they were great and many. He eyes more *Job*'s patience, then his passion, Remember the patience of *Job*, not a word of his impatience. He that drew *Alexander* whilest he had a

scar

far upon his face, drew him with his finger upon the scar: God puts his fingers upon his peoples scars, that no blemish may appear. Ah Saints! that you would make it the top of your glory in this; to be like your heavenly Father; by so doing, much sin would be prevented, the designs of wicked men frustrated, Satan out-witted, many wounds healed, many sad hearts cheered, and God more abundantly honoured, &c.

should eye
most & minde
most his fa-
thers work.

The Second Remedy

Against this Device of Satan, is, solemnly to consider, That love and unity makes most for your own safety and security. We shall be *Insuperabilis*, if we be *Insuperabilis*, invincible, if we be inseparable. The world may frown upon you, and plot against you; but they cannot hurt you. Unity is the best bond of safety, in every Church and Common-wealth.

And this did that *Seythian* King in *Platow*, represent lively to his eighty Sons, who being ready to dye, he commanded a bundle of Arrowes fast bound together, to be given to his Sons to break; they all tryed to break them, but being bound fast together, they could not; then he caused the band to be cut, and then they broke them with ease: He applyed it thus, *M*

Sons

2 Remedy.

There was a Temple of Concord amongst the Heathens, and shall it not be found among Christians, that are Temples of the holy Ghost.

Pancirollus
saith that the
most precious
Pearl among
the Romans
was called
Unio, Union

Sons, so long as you keep together, you will be invincible, but if the band of union be broke betwixt you, you will easily be broken in pieces.

Pliny writes of a stone in the Island of *Scyrus*, that if it be whole, though a large and heavy one, it swims above water, but being broken, it sinks. So long as Saints keep whole, nothing shall sink them; but if they break, they are in danger of sinking and drowning, &c.

The Third Remedy

3 Remedy.

To act, or run
crosse to Gods
expresse com-
mand, though
under pre-
sence of re-
velation from
God, is as
much as a
mans life is
worth, as you
may see in
that sad story,
1 King. 13. 24

John 13. 34.

Against this Device of Satan is, To dwell upon those Commands of God, that doe require you to love one another. Oh! when your hearts begin to rise against each other, charge the commands of God upon your hearts, and say to your soules, Oh our soules! hath not the eternall God commanded you to love them that love the Lord? And is it not life to obey, and death to rebel? Therefore look that you fulfill the Commands of the Lord, for his Commands are not like those that are easily reversed, but they are like those of the *Medes*, that cannot be changed. Oh! be much in pondering upon these Commands of God: *A new commandment I give unto you, that ye love one another as I have loved you,* shal

that yee also love one another. 'Tis called a new Commandement, because 'tis renewed in the Gospel, and set home by Christs example, and because 'tis rare, choise, speciall, and remarkable above all others. *This is my Commandement, that yee love one another, as I have loved you. These things I command you, that yee love one another. Owe no man any thing, but love one another; for he that loveth another, hath fulfilled the Law. Let brotherly love continue. Love one another, for love is of God, and every one that loveth, is borne of God, and knoweth God. See that yee love one another with a pure heart fervently. Finally, be ye all of one minde, having compassion one of another. Love as brethren, be pitiful, be courteous. For this is the message that yee heard from the beginning, that we should love one another. And this is his Commandement, that we should believe on the name of his Son Jesus Christ, and love one another as he gave us Commandement. Beloved, if God so loved us, we ought to love one another. Oh I dwell much upon these precious commands, that your love may be inflamed one to another.*

In the Primitive times it was much taken notice of by the Heathens; That in the depth of misery, when Fathers and Mothers forsook their Children, Christians (otherwise strangers) struck one to another,

X

ther,

Som conceive it to be an hebraism, in which language, new, rare, and excellent, are Synonima's.
John 15. 12.
17.
Rom. 13. 8.
Heb. 13. 3.
1 John 4. 7.
1 Pet. 1. 22.

Chap. 3. 8.

1 John 3. 11.
Vers. 23.

Chap. 4. 11.

The Ancients use to say commonly, That Alexander, and Ephesus had but one

soule in two
distinct bo-
dies, because
their joy and
sorrow, glory,
and disgrace,
was mutuall
to them both.

shes, whose love of Religion proved firmer then that of nature. Ah! that there were more of that spirit among the Saints in these dayes. The world was once destroyed with water for the heate of lust, and 'tis thought it will be again destroyed with fire, for the coldesse of love.

The Fourth Remedy

4 Remedy.

What a sad thing was it that a heathen should say, No Beasts are so milchievous to men, as Christians are one to another.

Against this Device of Satan, is, to dwell more upon those choyce and sweet things wherein you agree, then upon those things wherein you differ. Ah! did you but thus, how would sinfull heats be abated, and your love raised, and your spirits sweetned one to another? You agree in most, you differ but in a few; you agree in the greatest and weightiest, concerning God, Christ, the Spirit, the Scripture, &c. you differ onely in those points that have been long disputable amongst men of greatest piety and parts. You agree to own the Scripture, to hold to Christ the head, and to walk according to the Lawes of the new Creature. Shall Herod and Pilate agree? shall Turks and Pagans agree? shall Bears and Lyons, Tigers and Wolves, yea, shall a Legion of Devils agree in one body? and shall not Saints agree, who differ onely in such things as have least of the heart of God in them.

them? and that shall never hinder your meeting in heaven, &c.

The Fifth Remedy

Against this Device of Satan, is, solemnly to consider, That God delights to be stiled (*Dens pacis*) the God of Peace; and Christ to be stiled (*Princeps pacis*) the Prince of Peace; and King of Salem, that is, King of Peace, and the Spirit is a Spirit of Peace. *The fruit of the Spirit is love, joy, peace*, Gal. 5. 22. Oh! why then should not the Saints be Children of Peace? Certainly, men of froward, inquiet, fiery spirits, cannot have that sweet evidence of their interest in the God of peace, and in the Prince of peace, and in the Spirit of peace, as those precious soules have, that follow after the things that make for love and peace. The very name of peace is sweet and comfortable; the fruit and effect thereof pleasant and profitable, more to be desired then innumerable triumphs; 'tis a blessing that usheth in a multitude of other blessings.

The Ancients were wont to paint Peace in the form of a woman, with a Horne of plenty in her hand. Ah! peace and love among the Saints, is that which will secure them and their mercies at home; yea, it

§ Remedy.

2 Cor. 13. 11.

Isa. 9. 6.

*Ubi pax ibi
Christus, quia
Christus pax.*
Where peace
is, there is
Christ, be-
cause Christ
is peace.

*Dulce nomen
paci*, said the
Orator.

The Grecians
had the statue
of Peace, with
Pax, the god
of Riches in
her Arms.

will multiply their mercies, it will engage the God of mercy to Crowne them with the choysest mercies; and 'tis that that will render them most terrible, invincible, and successefull abroad. Love and peace among the Saints, is that which puts the counsellors of their enemies to a stand, and renders all their enterprizes abortive; 'tis that which doth most weaken their hands, wound their hopes, and kill their hearts, &c.

The Sixth Remedy

6 Remedy.

There is no fear of knowing too much, but there is much fear in practising too little.

Prov. 16. 9.

Against this Device of Satan, is, To make more care and conscience of keeping up your peace with God. Ah Christians! I am afraid, that your remembrance herein, is that which hath occasioned much of that sownesse, bitterness, and divisions that be among you. Ah! you have not as you should, kept up your peace with God, and therefore 'tis that you doe so dreadfully break the peace among your selves. The Lord hath promised, *That when a mans wayes please him, he will make his enemies to be at peace with him.* Ah! how much more then would God make the Children of peace to keep the peace among themselves, if their wayes doe but please him? All Creatures are at his beck and check. *Laban followed*

with one Troop, *Eſau* met him with another, both with hostile intentions; but *Jacobs* wayes pleasing the Lord, God by his mighty power so works, that *Laban* leaves him with a kisse, and *Eſau* meets him with a kisse; he hath an Oath of one, tears of the other, and peace with both. If we make it our businesse to keep up our league with God, God will make it his work and his glory to maintain our peace with men; but if men make light of keeping up their peace with God, 'tis just with God to leave them to a spirit of pride, envy, passion, contention, division, and confusion, to leave them to bite and devour one another, till they be consumed one of another, &c.

The Seventh Remedic

Against this Device of Satan is, To dwell much upon that near relation and union that is between you. This consideration had a sweet influence upon *Abrahams* heart. And *Abraham* said unto *Lot*, let there be no strife I pray thee, between me, and thee, and between my Herdsmen, and thy Herdsmen, for we be brethren. That is a sweet word in the Psalmist, *Behold, how good and how pleasant is it for brethren to live together in unity.* It is not good, or not pleasant, or pleasant and not good.

Pharnces sent a Crown to *Cesar*, at the same time he rebelled against him; But he returned the Crown & this message back (*ſaceret imperata prius*) Let him return to his obedience first. There is no sound peace to be had with God or man, but in a way of obedience.

7 Remedy.

Gen, 12. 8.

מִיִּבָּה

O let there be no bitterness between us, for we are brethren.

The parry coloured Coats
were Chaſt
ers of the
Kings Child-
dien, To is
following af-
ter peace
now.

1 Cor. 12. 7.

Ephes. 5. 30.

Revel. 13. 7. 8.
Heb. 2. 10.

good, but good and pleasant; there be
some things that be (*bona sed non iucunda*) good, and not pleasant, as patience
and discipline; and there be some things
that are pleasant, but not good; as car-
nall pleasures, voluptuousnesse, &c. And
there are some things that are neither
good, nor pleasant, as malice, envy, world-
ly sorrow, &c. and there are some things
that are both good and pleasant, as piety,
charity, peace and union among brethren,
and oh! that we could see more of this
among those that shall one day meet (in
their fathers Kingdome) and never part.
And as they are brethren, so they are all
fellow-members. *Now ye are the body of
Christ, and members in particular.* And
again, *We are members of his body, of his
flesh, and of his bones.* Shall the members
of the natural body be serviceable and use-
ful to one another, and shall the members
of this spirituall body cut and destroy one
another? Is it against the Law of Nature
for the naturall members to cut and slash
one another? And is it not much more
against the Law of Nature, and of grace,
for the members of Christs glorious body
to do so? And as you are all fellow-mem-
bers, so you are fellow-souldiers under the
same Captain of salvation, the Lord Jesus
fighting against the world, the flesh, and
the Devil. And as you are all fellow sould-
diers,

thers, so are you all fellow-sufferers under the same enemies, the Devil, and the world. And as you are all fellow-sufferers, so are you fellow-travellers towards the Land of Canaan, the new Jerusalem that is above. Here we have no abiding City, but we looke for one to come. The heires of Heaven are strangers on earth. And as you are all fellow-travellers, so are you all fellow-heires of the same Crown and inheritance.

The Eighth Remedy

Against this Device of Satan, is, To dwell upon the miseries of discord. Dissolution is the daughter of dissention. Ah! how doth the name of Christ, and the way of Christ suffer by the discord of Saints? How are many that are entering upon the wayes of God hindered, and sadned, and the mouths of the wicked opened, and their hearts hardened against God, and his wayes, by the discord of his people? Remember this, the dis-agreement of Christians is the Devils triumph, and what a sad thing is this, that Christians should give Satan cause to triumph?

It was a notable saying of one, Take away strife, and call back peace, lest thou lose a man thy friend, and the Devil an enemy joy over you both, &c.

Revel. 2. 10.

Jo. 15. 19, 20.

Heb. 12. 14.

Heb. 11. 13.

Rom. 8. 13.

8. Remedy.

Our dissentions are one of the Jews greatest stumbling blocks. Can you think of it, and your hearts not bleed?

The Ninth Remedy

9 Remedy.

They shall
both have the
name, and the
note, the com-
fort, and the
credit of be-
ing, most like
unto God,
who first be-
gin to pursue
after peace.

2 Cor. 5. 20.

Isa. 65. 1.
Behold me, be-
hold me, 'tis
geminated, to
shew Gods ex-
ceeding for-
warde nesse to
shew favour

Against this Device of Satan, is seriously to consider, That 'tis no disparagement to you to be first in seeking peace and reconcilement, but rather an honour to you, that you have begun to seek peace. *Abraham* was the elder, and more worthy then *Lot*, both in respect of grace and nature also (for hee was Uncle unto *Lot*) and yet he first seeks peace of his inferiour, which God hath recorded as his honour. Ah ! how doth the God of peace, by his Spirit and messengers, pursue after peace with poor Creatures. God first makes offers of peace to us. Now when we are *Ambassadors for Christ*, as though God did beseech you by us : we pray you in *Christ's* stead, be ye reconciled to God. Gods grace first kneels to us, and who can turn their backs upon such blessed and bleeding embracements, but soules in whom Satan the God of this world Kings it ? God is the party wronged, and yet he sues for peace with us at first. I said, behold me, behold me, unto a Nation that was not called by my name. Ah ! how doth the sweetness, the freeness, and the riches of his grace break forth, and shine upon poor soules. When a man goes from the Sun, yet the Sun-beams follow him ; so when we go from

from the Sun of righteousness, yet then
the beams of his love and mercy follow us.
Christ first sent to Peter that had denyed
him, and the rest that had forsaken him:
*Go your wayes, and tell his Disciples and
Peter, that he goeth before you into Galilee,
where shall ye see him, as he said unto you.*
Ah soules! 'tis not a base, low thing, but
a God-like thing, though we are wronged
by others, yet to be the first in seeking after
peace, such actings will speak out much of
God with a mans spirit, &c.

Christians, 'Tis not matter of liberry;
whether you will, or you will not pursue
after peace; but 'tis matter of duty that
lies upon you, you are bound by expresse
precepts to follow after peace; and though
it may seem to flye from you, yet you must
pursue after it. *Follow peace with all men,
and holinesse, without which no man shall
see the Lord.* Peace and holinesse are to be
pursued after with the greatest eagernesse
that can be imagined. So the Psalmist,
*Departs from evill, and do good, seeks peace,
and pursues it.* The Hebrew word that is
here rendred *seeks*, is *Qabil*, and it signi-
fies to seek earnestly, vehemently, affecti-
onately, studiously, industriously. And
pursues it. That Hebrew word signifies
earnestly to pursue, being a Metaphor ta-
ken from the eagernesse of wilde Beasts,
or ravenous Fowles, which will run or fly,
both

and mercy to
them.

Mark 16. 7.

Heb. 12. 14.
Pursues, it fig-
nifies to fol-
low after
peace, as the
persecutor
doth him
whom he per-
secureth.
Psal. 34. 14.

קָשׁ
יִרְדְּפוּ
דָּפ

or your loss

Rom. 14. 19.

Plutarch.

Plalm 64. 3.

both fast, and far, rather then be disappointed of their prey. So the Apostle prescribes the same duty upon the Romans. Let us follow after the things that make for peace, and things wherein one may edifie another. Ah! you forward, slowe, dogged Christians, can you look upon these Commands of God, without teares and blushing?

I have read a remarkable story of Aristippus, though but a Heathen, who went of his owne accord to Eschines his Enemy, and said, Shall we never be reconciled till we become a Table, talk to all the Country? And when Eschines answered, He would most gladly be at peace with him; Remember then (said Aristippus) that though I were the elder and better man, yet I sought first unto thee. Thou art indeed said Eschines, a far better man then I; for I began the quarrell, but thou the reconciliation. My prayer shall be, that this Heathen may not rise in judgment against the flourishing professors of our times, whose tongues like a sword, and bend their bowes as soon as their lips, even in their words. He to seek earnestly, vehemently, industriously, to be reconciled to his enemy, and to be at peace with him, being a Man of peace, and to be at peace with him, being a Man of peace, and to be at peace with him, being a Man of peace.

The Tenth Remedy

Against this Device of Satan is, For Saints to joyne together, and walk together in the wayes of grace and holinesse so far as they doe agree, making the word the only Touch-stone, and judge of their actions. That is sweet advice that the Apostle gives, *I presse toward the marke for the price of the high calling of God in Christ Jesus. Let us therefore as many as be perfect (comparatively, or conceitedly so) be thus minded : And if in any thing yet be otherwise minded : God shall reveale this unto you. Nevertheless, wheresh we have already attained ; let us walke by the same rule, let us minde the same thing.* All Christians ! God loses much, and you lose much, and Satan gains much by this, that you doe not, that you will not walke lovingly together, so far as your ways lye together. 'Tis your sinne and shame that you doe not, that you will not pray together, and hear together, and confer together, and mourne together, &c. because that in some far lesse things you are not agreed together. What folly and madnesa is it in those, whose way of a hundred miles lyes fourscore and nineteen together, yet will not walk so far together, because that they cannot goe the other mile toge-

10 Remedy.

Phil. 3.14.
Vers. 15.

Vers. 16.

Great is the
power of
joynt prayer.

*Mary Queen
of Scots, that
was Mother
to King James,
was wont to
say, That she
feared Master
Knowles prayer
more then an
Army of ten
thousand men.*

together, yet such is the folly and madness
of many Christians in these days, who will
not do many things they may do, because
they cannot do every thing they should
doe. I feare God will whip them into a
better temper before he hath done with
them: *He will break their bones, and pierce
their hearts*; but he will cure them of this
malady, &c.

Iſa. 8. 20.

And be ſure you make the word the on-
ly Touch-stone, and judge of all persons
and actions. *To the Law and to the Testi-
mony, if they ſpeake not according to this
word, 'tis because there is no light in them.*
'Tis best and safest to make that to be the
Judge of all men and things now, that all
shall be judged by in the latter day. The
word (saith Christ) *that I have spoken, the
same shall judge him in the last day.* Make
not your dim light, your notions, your
fancies, your opinions, the judge of mens
action, but still judge by rule, and plead,
'*Tis written.*

John 12. 48.

When a vaine importunate soule cryed
out in contest with a holy man, Hear me,
hear me; the holy man answered, *Nri-
ther hear me, nor I thee; but let us both hear
the Apostle.*

*Nec ego te, nec
tu me, sed ambo
audiamus Apo-
stolum.*

Constantine in all the disputes before
him with the *Arians*, would still call for
the word of God, as the onely way, if not
to convert, yet to stop their mouths, &c.

The

The Eleventh Remedy

Against this Device of Satari, is ; To be much in self judging. Judge yourselves, and you shall not be judged of the Lord. Ah ! were Christians hearts more taken up in judging themselves, and condemning themselves, they would not be so apt to judg and censure others, and to carry it slowly and bitterly towards others that differ from them. There are no souls in the world that are so fearfull to judge others, as those that doe most judge themselves, nor so carefull to make a righteous judgement of men, or things, as those that are most careful to judg themselves. There are none in the world that tremble to think evil of others, to speak evil of others, or to do evill to others, as those that make it their businesse to judge themselves. There are none that make such sweet constructions, and charitable interpretations of men, and things, as those that are best and most in judging themselves. One request I have to you that are much in judging others, and little in judging your selves; to you that are so apt and prone to judge rashly, fallly, and unrighteously; and that is, that you will every morning dwell a little upon these Scriptures.

11 Remedy.

1 Cor. 11.31

It's storied of *Nero*, himselſe being unchast, he did thinke there was no man chast.

In the Olympic Games, the Wrestlers did not put their Crowns upon their own heads, but upon the heads of others: 'Tis just so with soules that are good at selfe-judging.

Mat. 7. 1, 2.

John 7. 24.

Rom. 14. 3.
Vers. 10.

Vers. 13.

1 Cor. 4. 5.

James 4. 11.

Vers. 12.

Rom. 14. 4.

Judge not that ye be not judged; for with what judgement ye judge, ye shall be judged; and with what measures ye meet, it shall be measured to you againe. Judge not according to appearance, but judge righteous judgement. Let not him that eateth nor, judge him that eateth, for God hath received him. Why dost thou judge thy brother? or why dost thou set at naught thy brother? we shall all stand before the judge. mens sent of Christ. Let us not judge one another any more, but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brothers way. Judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darknesse, and will manifest the counsels of the hearts; and then shall every man have praise of God. Speak not evill of another (brethren) he that speaketh evill of his brother, and judgeth his brother, speaketh evill of the law, and judgeth the law; but if thou judgest the Law, thou art not a doct of the law, but a Judge. There is one Law-giver, who is able to save, & to destroy. Who art thou that judgest another mans servant? so his own master he standeth or falleth: yea, he shall be holden up, for God is able to make him stand.

One Delphidius abusing another before Julian, about that which he could not prove; the party denying the fact, Delphidius

Julian answers, if it be sufficient to deny what is laid to ones charge, who shall be found guilty? Julian answers, And if it be sufficient to be accused, who can be innocent? You are wise, and know how to apply it.

The Twelfth Remedy

Against this Device of Satan, is this, Above all, labour to be cloathed with *Humility*. Humility makes a man peaceable among brethren, fruitfull in well-doing, cheerfull in suffering, and constant in holy walking. Humility fits for the highest services we owe to Christ, and yet will not neglect the lowest service to the meanest Saint. Humility can feed upon the meanest dish; and yet 'tis maintained by the choicest delicates, as God, Christ, and glory. Humility will make a man bless him that curses him, and pray for those that persecute him. An humble heart is a habitation for God, a scholar for Christ, a companion of Angels, a preserver of grace, and a fitter for glory. Humility is the Nurse of our graces, the preserver of our mercies, and the great promoter of holy duties. Humility cannot find three things on this side Heaven; it cannot finde fulnesse in the Creature, nor sweetnesse in Sin, nor life in an Ordinance without Christ. An humble

12 Remedy.

1 Pet. 5. 5:

John 13. 5.

Humility is
(*Conseruatoria*
virtutum,
saith Bernard)
that which
keeps all gra-
ces together.

1 Thess. 2, 3.

Ephes. 3. 8.

The humble
soule is like
the Violet,
which growes
low, hangs the
head down-
wards, and
hides it selfe
with its owne
leaves; and
were it not
that the fra-
grant smell of
his many ver-
tues discover-
ed him to the
world, he
would choose
to live and die
in his self-
contenting
secrecie.

humble soule always finds three things on
this side Heaven; The soule to be empty,
Christ to be full, and every mercy and du-
ty to be sweet, wherein God is enjoyed.
Humility can weep over other mens weak-
nesses, and joy and rejoyce over their gra-
ce. Humility will make a man quiet, and
contented in the meanest condition, and
'twill preserve a man from envying other
mens prosperous condition. Humility ho-
nours those that are strong in grace, and
puts two hands under those that are weak
in grace. Humility makes a man richer
then other men, and it makes a man judge
himselfe the poorest among men. Humi-
lity will see much good abroad, when
it can see but little at home. Ah Christians,
though Faith be the Champion of grace,
and love the Nurse of grace, yet humility
is the beautifier of grace; it casts a general
glory upon all the graces in the soule. Ah
did Christians more abound in humility,
they would be lesse bitter, froward, and
sourre, and they would be more gentle,
meek, and sweet in their spirits and practi-
ces. Humility will make a man have high
thoughts of others, and low thoughts of
a mans selfe; it will make a man see much
glory and excellency in others, and much
basenesse and sinfulness in a mans selfe:
It will make a man see others rich, & him-
self poor; others strong, and himself weak;
others

others wise, and himself foolish. Humility will make a man excellent at covering others infirmities, and at recording their gracious services, and at delighting in their graces; it makes a man joy in every light that out-shines his own; and every winde that blows others good. Humility is better at believing, then 'tis at questioning other mens happinesse. I judge, saith an humble soule, 'tis well with these Christians now, but it will be far better with them hereafter. They are now upon the borders of the new *Jerusalem*; and 'twill be but as a day before they slide into *Jerusalem*. An humble soule is willinger to say, Heaven is that mans, then mine; and Christ is that Christians, then mine; and God is their God in Covenant, then mine: Ah! were Christians more humble, there would be little fire and more love among them, then now is, &c.

Y Fourthly,

Fourthly, As Satan hath his Devices to destroy gracious soules, so he hath his Devices to destroy poore ignorant soules, and that sometimes,

Hosea 4. 6.
Prov 22.29.
Mat. 22.29.

Ignorants
have this advantage (*U
miseri arde-
ant*) they
have a cooler
hell.

By drawing them to affect ignorance, and to neglect, slight, and despise the means of knowledge. Ignorance is the mother of mistake, the cause of trouble, error, and of terror; 'tis the high way to hell, and it makes a man both a prisoner and slave to the Devil at once. Ignorance murthereth a man, it makes a man a beast, yet makes him more miserable then the beast that perisheth. There are none so easily, nor so frequently taken in Satans snares, as ignorant soules; they are easily drawn to dance with the Devil all day, and to dream of supping with Christ at night, &c.

Now

Now the Remedies against
this Device are these.

The First Remedy

Against this Device of Satan, is seri-
ously to consider, That an ignorant
heart is an evill heart. *Without knowledge
the mind is not good.* As an ignorant heart
is a naughty heart, 'tis a heart in the dark,
and no good can come into a dark heart;
it must passe through the understand-
ing. *And if the eye be darker, all the body
is dark.* A leprous head, and a leprous
heart are inseparable companions. Igno-
rant hearts are so evill, that they let flye
small hands, and spare not to spit their
poison in the very face of God, as Pha-
raoh did, when thick dardnesse was upon

1 Remedy.

Prov. 19. 3.

*Ignorant sane
improbus om-
nis, sicut
caecus.*

Mat. 6. 23.

The Second Remedy

Against this Device of Satan, is, To
consider, That ignorance is the de-
formity of the soule: As blindness is the
deformity of the face, so is ignorance the
deformity of the soule. As the want of
shly eyes spoiles the beauty of the face,
the want of spirituall eyes spoiles the

2 Remedy.

Y z

beau-

beauty of the soul. A man without knowledge, is as a workman without his hands, as a Painter without his eyes, as a Traveler without his legs, or as a Ship without sailes, or a Bird without wings, or like a body without a soule.

The Third Remedy

3 Remedy.

Hab 3. 10. 11.

They must needs erre that know not Gods wayes, yet cannot they wander so wide as to misse of hell.

Isa. 27. 11.

2 Theſ. 1. 8.

Hos. 4. 6.

Cut off.

Against this Device of Satan is, solemnly to consider, That ignorance makes men the objects of Gods hatred and wrath. It is a people that doe erre in their hearts, and have not known my wayes. Wherefore I swore in my wrath, they should never enter into my rest. My people are a people of no understanding, therefore he that made them, will have no mercy on them. Christ hath said, That he will come in flaming fire, to render vengeance on them that know not God. Ignorance will end in vengeance. When you see a poore blind man here, you do not loath him, nor hate him, but you pity him; Oh I but soule-blindnesse makes you abominable in the sight of God. God hath sworn that ignorant persons shall never come into Heaven. Heaven it selfe would be a Hell to ignorant soules. My people are destroyed for want of knowledge, because they have rejected knowledge, I will reject them.

Chil

Chilo, one of the seven Sages, being asked what God had done, answered, He raised humble men, and suppressed proud ignorant fools.

The Fourth Remedy

Against this Device of Satan, is, To consider, That Ignorance is a sinne that leads to all sins; all sins are seminal in ignorance. You doe erre, not knowing the Scriptures. It puts men upon hating and persecuting the Saints. They shall hate you, and put you out of the Synagogues, yea, the time cometh, that whosoever killeth you, will thinke that he doth Gods service. And these things will they doe unto you, because they have not knowne the father, nor me. Paul thanks his ignorance for all his cruelties to Christians. I was a blasphemer, and a persecuter, and injurious, but I obtained mercy, because I did it ignorantly. It was ignorance that put the Jewes upon crucifying Christ: Father forgive them, for they know not what they doe; for if the Princes of this world had known, they would not have crucified the Lord of glory. Sin at first was the cause of ignorance, but now ignorance is the cause of all sin. Swearing, and lying, and killing, & stealing, & whoring abound, saith the Prophet, because there is no knowledge

Rome saith Ignorance is the mother of devorion; but the Scripture saith, 'tis the mother of destruction.

4 Remedy.

Mat. 22. 29.

John 16. 23.

Aristotle makes Ignorance the mother of all the misrule in the world.

1 Tim. 1. 13.

1 Cor. 2. 8.

They did like
Oedipus, who
killed his fa-
ther Lais,
King of The-
bes, and
thought he
killed his
enemy.

Psal. 73. B. 8.

Psal. 14. 4.

Judge of God in the Land. There are none
so frequent, and so impudent in the wayes
of sin, as ignorant soules; they care not,
nor minde not what they doe, nor what
they say against God, Christ, Heaven, ho-
linesse, and their own soules. Our tongues
are our owne, who shall controul us? They
are corrupt and speak wickedly, concerning
oppression, they speak falsely. They set their
mouth against the Heavens, & their tongues
walketh through the Earth. Have all the
workers of iniquity no knowledge? who say
up my people as they eat bread, and call us
upon the Lord.



A N

APPENDIX

Touching Five more of

Satans Devices:

Whereby

He keepeth poor soules from believing in Christ, from receiving of Christ, from embracing of Christ, from resting, leaning, or relying upon Christ, for everlasting happinesse, and blessednesse, according to the Gospel. And Remedies against these Devices.

His First Device to keepe the soule from believing in Christ, is,

BY suggesting to the soule, the great benefit and vilensse of his sins. What, saith Satan, dost thou thinke that thou shalt

1 Device.

Jer. 3. 5.

shalt ever obtaine mercy by Christ, that hast sinned with so high a hand against Christ? that hast slighted the renders of grace? that hast grieved the Spirit of grace? that hast despised the word of grace? that hast trampled under feet the blood of the Covenant, by which thou mightst have been pardoned, purged, justified, and saved? that hast spoken and done all the evil that thou couldst? No, no, saith Satan, he hath mercy for others, but not for thee; pardon for others, but not for thee; righteousness for others, but not for thee, &c. therefore 'tis in vain for thee to think of believing in Christ, or resting and leaning thy guilty soule upon Christ.

Now the Remedies against this Device, are these.

The First Remedy

1 Remedy.

Against this Device of Satan, is to consider, That the greater your sins are, the more you stand in need of a Saviour: The greater your burden is, the more you stand in need of one to help to bear it: The deeper the wound is, the more need there is of the Surgeon; the more dangerous the disease is, the more need there

There is of the Physitian. Who but mad men will argue thus? My burden is great, therefore I'll not call out for help; my wound is deep, therefore I'll not call out for balm; my disease is dangerous, therefore I'll not goe to the Physitian. Ah! 'tis spiritual madnesse, 'tis the Devils Logick to argue thus: My sins are great, therefore I'll not goe to Christ. I dare not rest nor lean on Christ, &c. whereas the soule should reason thus, The greater my sins are, the more I stand in need of mercy, of pardon, and therefore I will goe to Christ, who delights in mercy, who pardons sin for his own names sake, who is able and is willing to forgive pounds, as pence, thousands as hundreds.

Mad Logick.

Micah 7. 18.

Isa. 43. 25.

The Second Remedy

Against this Device of Satan, is solemnly to consider, That the promise of grace and mercy, is to returning souls: And therefore though thou art never so wicked, yet if thou wilt return, God will be thine, and mercy shall be thine, and pardon shall be thine. 2 Chr. 30. 9. For if you turn again unto the Lord, your brethren & your children shall find compassion before them that lead them captive, so that they shall come again into this land; for the Lord our God is gracious and mercifull, and will not turn away his face from you, if ye return unto him.

2 Remedy.

So

So Joel 3. 12. Go, & proclaim these words towards the North, and say, Return thou backsliding Israel, saith the Lord, and I will not cause my anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. So Joel 2. 13. And rend your hearts, and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, & of great kindness, and repenteth him of the evil. So Isa. 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon: Or as the Hebrew reads it, He will multiply pardon. So Ezek. 18.

Ah sinner! 'tis not thy great transgressions that shall exclude thee from mercy, if thou wilt break off thy sins by repentance, and return to the fountain of mercy. Christs heart, Christs arms are wide open to embrace the returning Prodigall. 'Tis not simply the greatest of thy sins, but thy peremptory persisting in sin, that will be thy eternal overthrow.

The Third Remedy

3 Remedy.

Against this Device of Satan, is solemnly to consider, That the greatest sinners have obtained mercy; and therefore

therefore all the Angels in Heaven, all the men on earth, and all the Devils in hell, cannot tell to the contrary, but that thou mayest obtain mercy. *Manassah* was a notorious sinner, he erected Altars for *Baal*, he worshipped and served all the host of Heaven, he caused his Sons to passe through the fire, he gave himself to witchcraft and sorcery, he made *Judah* to sin more wickedly then the Heathen did, whom the Lord destroyed before the children of *Israel*, he caused the streets of *Jerusalem* to run down with innocent blood. Ah! what a Devil incarnate was he in his workings, yet when he humbled himself, and sought the Lord, the Lord was intreated of him, and heard his supplication, and brought him to *Jerusalem*, and made himself known unto him, and crowned him with mercy and loving kindnesse, as you may see in 2 *Chron.* 33. So *Paul* was once a blasphemer, a persecutor, and injurious, yet he obtained mercy. So *Mary Magdalen* was a notorious Strumpet, a common Whore, one out of whom Christ cast seven Devils, yet shee is pardoned by Christ, and dearly beloved of Christ, *Luke* 7. So *Mark* 16. 9. Now when *Jesus* was risen early, the first day of the week, he appeared to *Mary Magdalen*, one of whom he had cast seven Devils.

2 Kings 21.

The Hebrew Doctors write that he slew *Isaiah* the Prophet, who was his father in law.

1 Tim. 1. 13.

Jansema

Jesus on the place saith, 'Tis very observable, that our Saviour after his resurrection first appeared to *Mary Magdalen*, and *Peter*, that had been grievous sinners; that even the worst of sinners may be comforted and encouraged to come to Christ, to believe in Christ, to rest and stay their soules upon Christ, for mercy here, and glory hereafter. That is a very precious word for the worst of sinners to hang upon, *Psal. 68. 18.* The Psalmist speaking of Christ, saith, *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell amongst them.*

What though thou art a rebellious child, or a rebellious servant, what though thou art a rebellious swearer, a rebellious drunkard, a rebellious Sabbath-breaker? yet Christ hath received gifts for thee, *Even for the rebellious also.* He hath received the gift of pardon, the gift of righteousness; yea, all the gifts of the Spirit for thee, that thy heart may be made a delightfull house for God to dwell in.

Bedin hath a story concerning a great Rebel that had made a strong party against a Roman Emperour: The Emperour makes Proclamation, That who ever could bring the Rebel dead or alive, he

he should have such a great sum of money. The Rebell hearing of this, comes and presents himselfe before the Emperour, and demands the summe of money. Now saith the Emperour, If I should put him to death, the world would say I did it to save my money. And so he pardons the Rebell, and gives him the money.

Ah sinners ! shall a Heathen doe this, that had but a drop of mercy and compassion in him ? and will not Christ doe much more, that hath all fulnesse of grace, mercy, and glory in himselfe ? Surely his bowels doe yerne towards the worst of Rebels. Ah ! if you still but come in, you will finde him ready to pardon, yea, one made up of pardoning mercy. Oh ! the readinesse and willingnesse of Jesus Christ to receive to favour the greatest Rebels. The father of mercies did meet, embrace, and kisse that prodigal son which came from feeding with Swine, and kissing of Harlots.

Ephraim had committed Idolatry, and was backsliden from God : he was guilty of luke-warmnesse and unbelief, &c. yet saith God, *Ephraim is my dear Son, he is a pleasant Child, my bowels are troubled for him : I will have mercy* (or rather as 'tis in the Originall, *I will have mercy, mercy*) *upon him saith the Lord.*

Col. 1. 19.
Chap. 2. 3, 4.

Nehem. 9. 17.
Heb. But thou
a God of pardons.

Hos. 4. 17. 5. 3.
6. 8. 11, 12.
12. 14. 13.
12. vide.

Ier. 31. 20.

Well

Well saith God, though Ephraim be guilty of crimson sin, yet he is a Son, a dear Son, a precious Son, a pleasure Child; though he be black with filth, & red with guilt, yet my bowels are troubled for him, I will have mercy, mercy upon him. All sinners! if these bowels of mercy doe not grieve, win, and draw you, Justice will be a swift witnesse against you, and make you lye down in eternall misery, for kicking against the bowels of mercy.

Christ hangs out still, as once that was like *Seythia* did, a white flag of grace and mercy to returning sinners that humble themselves at his feet for favour; but if sinners stand out, Christ will put forth his red flag, his bloody flag, and they shall dye for ever by a hand of Justice. Sinners, there is no way to avoid perishing by Christs iron rod, but by kissing his golden Scepter.

The Fourth Remedy

4 Remedy.

Against this device of Satan, is To consider, That Jesus Christ hath nowhere in all the Scripture excepted against the worst of sinners, that are willing to receive him, to believe in him, to rest upon him, for happiness, and blessedness. All sinners I why should you be more cruel and unmerciful to your own souls, then

Christ

Christ is ? Christ hath not excluded you from mercy, why should you exclude your owne soules from mercy ? Oh that you would dwell often upon that choyce scripture, *John 6. 37. All that the father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out.* (Or as the Originall hath it) *I will not cast out.* Well saith Christ, if any man will come, or is coming to me, let him be more sinfull, or lesse ; more unworthy, or lesse ; let him be never so guilty, never so filthy, never so rebellious, never so leprous, &c. yet if he will but come, I will not, not, not cast him off. So much is held forth in *1 Cor. 6. 9, 10, 11. Know ye not that the unrighteous shall not inherite the Kingdom of God ? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherite the Kingdom of God. And such were some of you ; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.*

Al sinners I doe not think that he that hath received such notorious sinners to mercy, will reject you. He is yesterday, and to day, and the same for ever. Christ was borne in an Inne, to shew that he receives

Heb. 13. 8,

all

all comers; his garments were divided into four parts, to shew, that out of what part of the world soever we come, we shall be received. If we be naked, Christ hath Robes to cloath us; if we be harbourless, Christ hath room to lodge us. That is a choyce Scripture, *Acts 10. 34, 35, Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons. But in every Nation, he that feareth him, and worketh righteousness, is accepted with him.*

John 19. 19,
20.

The three Tongues that were written upon the Crosse in Greek, Latine, and Hebrew, to witnesse Christ to be the King of the *Jewes*, do each of them in their severall Idiom avouch this singular Axiome, that Christ is an all-sufficient Saviour, and three-fold cord is not easily broken. The Apostle puts this out of doubt, *Heb. 7. 25, Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.* Now he were not an all-sufficient Saviour, if he were not as able to save the greatest as the least of sinners. Ah sinners! tell Jesus Christ that he hath not excluded you from mercy, & therefore you are resolved that you will sit, wair, weep, and knock at the door of mercy, till he shall say, 'Soules be of good cheer, your sins are forgiven, your persons are justified, and your soules shall be saved.'

The

The Fifth Remedy

Against this Device of Satan, is, To 3 Remedy.
 Consider, That the greater sinner
 thou art, the dearer thou wilt be to Christ,
 when he shall behold thee in the travails
 of his soul. *Isa. 53. 11. He shall see of the
 travail of his soul, and be satisfied.* The
 dearer we pay for any thing, the dearer
 that thing is to us. Christ hath paid most,
 and prayed most, and sighed most, and
 sweated most, and bled most for the greatest
 sinners, and therefore they are dearer to
 Christ then, others that are lesse sinfull.
Rachel was dearer to *Jacob* then *Leah*, be-
 cause she cost him more; he obeyed, en-
 dured, and suffered more by day and night
 for her, then for *Leah*. Ah sinners! the
 greatnesse of your sins does but set off the
 freeness and riches of Christs grace, and
 the freeness of his love: This maketh
 Heaven and Earth to ring of his praise,
 that he loves those that are most unlovely,
 that he shews most favour to them that
 have sinned most highly against him, as
 might be shewed by severall instances in
 scripture, as *Paul*, *Mary Magdalen*, and
 others, who sinned more against Christ
 then those? And who had sweeter and
 choicer manifestations of Divine love and
 favour then these?

Gen. 29. 30.

The Sixth Remedy.

6 Remedy.

Rom. 8. 10.

1 John 1 6, 7.

1 Johu 5. 4.

or 2. 120

Marth. 5. 25.

to 35.

Against this Device of Satan, is tri-
 oully to consider, That the longer
 you keep off from Christ, the greater and
 stronger your sin will grow. All Divine
 power and strength against sin flows from
 the souls union & communion with Christ.
 While you keep off from Christ, you keep
 off from that strength and power which is
 only able to make you trample down
 strength, lead captivity captive, and slay
 the *Goliaths* that bid defiance to Christ.
 'Tis only faith in Christ that makes a man
 triumph over Sin, Satan, Hell, and the
 world. 'Tis only faith in Christ that binds
 the strong man hand and foot; that stops
 the issue of blood, that makes a man strong
 in resisting, and happy in conquering.
 Sin alwayes dyes most, where faith lives
 most: the most believing soul, is the most
 mortified soul. All sinners remember
 this, there is no way on earth effectually
 to be rid of the guilt, filth, and power of
 sin, but by believing in a Saviour. 'Tis not
 resolving, 'tis not complaining, 'tis not
 mourning, but believing, that will make
 thee Divinely victorious over that Boe-
 of sinne that to this day is too strong
 for thee, and that will certainly be thy ruin
 if it be not ruin'd by a hand of flesh.

The Seventh Remedy.

Against this Device of Satan, is wisely
 to consider, That as there is nothing
 in Christ to discourage the greatest sinners
 from believing in him, so there is every
 thing in Christ that may encourage the
 greatest sinners to believe in him; to rest
 and lean upon him, for all happinesse and
 blessednesse. If you look upon his nature,
 his disposition, his names, his titles, his of-
 fices, as King, Priest, and Prophet, you will
 finde nothing to discourage the greatest
 sinners from believing in him, but many
 things to encourage the greatest sinners
 to receive him, to believe on him Christ is
 the greatest good, the choicest good, the
 chiefest good, the most suitable good, the
 most necessary good, his is a pure good,
 a real good, a total good, an eternal
 good, and a fully satisfying good. Sin-
 ners, Are you poor? Christ hath gold to
 enrich you: Are you naked? Christ hath
 Royall Robes, he hath white Rayment to
 cloath you: Are you blind? Christ hath
 eye-salve to enlighten you: Are you hun-
 gry? Christ will be Meate to feed you:
 Are you thirsty? He will give Well of li-
 ving water to refresh you: Are you woun-
 ded? He hath Balme under his wings, to
 heale you: Are you sick? he is a Physi-

7 Remedy.

Cant. 1. 3.

Col. 1. 19.
 Chap. 2. 3.
 Cant. 5. 10.

ev. 3. 17, 18.

John 6. 48.
 John 7. 38.

Mal. 4. 2.
 Mat. 23. 34.
 Mat. 20. 28.

Isa. 1. 48.

Isa. 43. 25.

Isa. 38. 17.

Micah 1. 19.

nian to cure you: Are you prisoners? He hath laid downe a ranfome for you. Ah sinners? tell me, tell me, is there any thing in Christ to keep you off from believing? No. Is there not every thing in Christ that may incourage you to believe in him? Yes. **O** then believe in him, and then *Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* Nay then your iniquities shall be forgotten, as well as forgiven, they shall be remembered no more; God will cast them behinde his back, he will throw them into the bottom of the Sea.

8 Remedy.

The Eighth Remedy

John 8. 24.

John 3. 18.

Against this Device of Satan, is seriously to consider the absolute necessity of believing in Christ. Heaven is too holy, and too hot to hold unbelievers; their lodging is prepared in Hell. Rev. 21. 8. *But the fearfull and unbelieving, &c. shall have their part in the lake which burneth with fire and brimstone; which is the second death.* If ye believe not that I am he (saith Christ) you shall dye in your sins. And he that dyes in his sins must to judgement, and to Hell in his sins. Every unbeliever is a condemned man: He that believeth not (saith John) is condemned already, because he hath not believed in the

name of the only begotten Son of God. And
 he that believeth not the Son, shall not see
 life, but the wrath of God abideth on him.
 All sinners! the Law, the Gospel, & your
 consciences have past the sentence of
 condemnation upon you, and there is no
 way to reverse the sentence, but by belie-
 ving in Christ: And therefore my counsel
 is this; Stir up your selves to lay hold on
 the Lord Jesus, and look up to him, and
 wait on him, from whom every good and
 perfect gift comes, and give him no rest
 till he hath given thee that Jewell, Faith
 that is more worth then Heaven & Earth,
 and that will make thee happy in life, joy-
 full in death, and glorious in the day of
 Christ.

And thus much for the Remedies a-
 gainst this first Device of Satan, whereby
 he keeps off thousands from believing in
 Christ.

Verf. 36.

Isa. 64. 7.

James 1. 17
 Isa. 62. 7.

Now the Remedies against
 this Device of Satan.

The first is

Against this Device of Satan, is that
 which is contained in the 23^d of
 the 1st Chapter of the Gospel of
 Matthew, where in the Scripture is
 written, The Kingdom of Heaven is
 at hand.

1. Remedy.

The second Device that Satan hath to keepe poore sinners from believing, from closing with a Saviour, is,

2 Device.

By suggesting to them their unworthinesse. All saith Satan, As thou art worthy of the greatest misery, so thou art unworthy of the least crum of mercy. What, dost thou thinke saith Satan, that ever Christ, will own, receive, or embrace such an unworthy wretch as thou art? No, no, if there were any worthinesse in thee, then indeed Christ might be willing to be entertained by thee. Thou art unworthy to entertaine Christ into thy house, how much more unworthy art thou to entertaine Christ into thy heart, &c.

Now the Remedies against this Device, are these.

The First Remedy.

1 Remedy.

Against this Device of Satan, is seriously to consider, That God hath no where in the Scripture required any worthinesse in the Creature before believing

ing in Christ. If you make a diligent search through all the Scripture you shall not find (from the first line in *Genesis* to the last line in the *Revelation*) one word that speaks our Gods requiring any unworthinesse in the Creature before the soules believing in Christ, before the soules leaning and resting upon Christ for happinesse and blessednesse: and why then should that be a bar and hinderance to thy faith, which God doth no where require of thee before thou comest to Christ, that thou mayest have life. Ah sinners! remember Satan objects your unworthinesse against you, only out of a designe to keep Christ and your soules asunder for ever. And therefore in the face of all your unworthinesse rest upon Christ, come to Christ, believe in Christ, and you are happy for ever.

John 5. 29.

Mar. 19. 8.

Rebened

John 6. 40, 47

John 6. 47

The Second Remedy.

Against this Device of Satan is wisely considered. That none ever received Christ, embraced Christ, & obtained mercy and pardon from Christ, but unworthy soules. Pray what worshippers was in *Martha*, *Mary Magdalen*, *Mattias*, *Paul*, & *Lydia*, before their coming to Christ, before their faith in Christ? surely none. Ah sinners! you should reas-

2 Remedy.

John 6. 47

John 6. 47

son thus, Christ hath bestow'd the choicest mercies, the greatest favours, the highest dignities, the sweetest priviledges upon unworthy sinners; and therefore O our souls, do not you faint, do not you despair, but patiently and quietly wait for the salvation of the Lord; who can tell but that free grace and mercy may shine forth upon us, though we are unworthy, and give us a portion among those worthies that are now triumphing in Heaven?

The Third Remedy.

3 Remedy.

Isa. 50. ult.

Jo. 1. 12.

James 2. 23.

Revel. 3. 4.

Against this Device of Satan is, That if the soule will keep off from Christ till it be worthy, it will never close with Christ, it will never embrace Christ, it will never be one with Christ, it must lye down in everlasting sorrow. God hath laid up all worthinesse in Christ, that the creature may know where to find it, and may make out after it. There is no way on earth to make unworthy souls worthy, but by believing in Christ. Believing in Christ, of slaves, will make you worthy Sons; of enemies, will make you worthy friends. God will count none worthy, nor call none worthy, nor carry it towards none worthy, but believers, who are made worthy by the worthinesse of Christs person, righteousness, satisfaction, and intercession, &c.

The Fourth Remedy

Against this Device of Satan is, solemnly to consider, That if you make a diligent search into your owne hearts, you shall find that 'tis the pride & folly of your own hearts that puts you upon bringing of a worthines to Christ. Oh you would faine bring something to Christ that might render you acceptable to him, you are loath to come empty-handed. The Lord cryes out, *How every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, come buy wine and milk without money, and without price. Wherefore do you spend your money upon that which is not bread? and your labour for that which satisfieth not?* Here the Lord calls upon money-lesse, upon penny-lesse soules, upon unworthy soules, to come and partake of his precious favours freely. But sinners are proud and foolish, & because they have no money, no worthines to bring, they'l not come, though he sweetly invites them. Ah sinners! what is more just then that you should perish for ever, that prefer husks among swine, before the milk and wine, the sweet and precious things of the Gospel, that are freely & sweetly offered to you, &c. Well sinners, remember this, 'tis not so much the sense of your unworthines, as your pride, that keeps you off from a blessed closing with the Lord Jesus.

4 Remedy.

Isa. 55. 1, 2.

The

The Fourth Remedy
The Third Device that Satan
hath to keepe poore sinners
from beleauing from closing
with a Saviour, is,

3 Device.

By suggesting to them the want of such
and such preparations, and qualifications.
Sath Satan, Thou art not prepared
to entertain Christ; thou art not thus and
thus humbled and justified; thou art not
heart-sick of sin; thou hast not been under
horrors and terrors as such and such;
thou must stay till thou art prepared and
qualified to receive the Lord Jesus, &c.

Now the Remedies against this
device are these

The First Remedy.

1 Remedy.

Against this Device of Satan, is, to
Axiom to consider, That such
have not been so and so prepared and qual-
ified as Satan suggests, have received
Christ, belueed in Christ, and been saved
by Christ. Matthew was called sitting
at the receipt of Customs, and there was
such power went along with Christs call,
that made him to follow him. We read

Mat. 9. 9.

not of any horrors or terrours, &c. that
he was under before his being called by
Christ. Pray what preparations and qua-
fications were found in *Zachary, Paul,*
Jaylor, & Lydia before their conver-
sion. God brings in some by the sweet and
all-voyce of the Gospel, and usually such
that are thus brought into Christ, are the
sweetest, humblest, choylest, and fruitfulest
disciples. God is a free agent to worke
by Law or Gospel; by smiles or frownes,
presenting hell or heaven to sinners
sales. God thunders from Mount *Sinai*
upon some soules, and conquers them by
thundering. God speaks to others in a still
voyce, and by that conquers them. You
that are brought to Christ by the Law, do
not you judge and condemn them that are
brought to Christ by the Gospel. And
you that are brought to Christ by the
Gospel, doe not you despise those that are
brought to Christ by the Law. Some are
brought to Christ by fire, storms and tem-
pests, others by more easie and gentle sales
of the Spirit. The Spirit is free in the
works of conversion, and as the wind, it
blowes where, where, and how it pleases.
Thrice happy are those soules that are
brought to Christ, whether it be in a win-
ters night, or in a summers day.

Luke 19. 9.
Act 16.

Rom. 14.

John 3. 8.

2. Remedy.

The Second Remedy

Against this Device of Satan, is to
 solemnly to dwell upon these follow-
 ing Scriptures, which doe clearly evidence
 that poor sinners which are not so well
 prepared & qualified to meet with Christ
 to receive and embrace the Lord Jesus
 Christ, may notwithstanding that, believe
 in Christ, and rest and leave upon him
 happinesse and blessednesse, according
 to the Gospel. Read *Prov.* 1. 20. 2. *id.*
Chap. 8. 1. to 11. and *Chap.* 9. 1. to 6. *Ecc.*
 16. 1. to 14. *John* 3. 14. to 18. 36. *Jo.*
 3. 15. to 20. Here the Lord Jesus Christ
 stands knocking at the *Laudians* door,
 he would faine have them to sup with him
 and that he might sup with them; that
 that they might have intimate commun-
 ion and fellowship one with another.

Now pray tell me, what preparation
 or qualifications had these *Laudians*
 to entertain Christ? surely none, for they
 were like swine, they were wicked but
 told, they were wretched, and miserable,
 poor, and blind, and naked, and yet Christ
 shew his free grace, and his condiscern-
 love invites the very worst of sinners
 open to him, though they were no way
 so or so prepared or qualified to entertain
 him.

The Third Remedy

Against this Device of Satan, is, Jeri-
ously to consider, That the Lord
does not in all the Scripture, require such
and such preparations & qualifications be-
fore men come to Christ, before they be-
lieve in Christ, or entertain, or embrace
the Lord Jesus. Believing in Christ is the
first thing that God presses upon sinners
throughout the Scripture, as all know, that
know any thing of Scripture.

Obj^e. But does not Christ say, *Come
unto me all ye that labour, and are heavy
laden, and I will give you rest?*

To this I shall give these three An-
swers.

1. That though the Invitation be to
such that *Labour and are heavy laden*, yet
the promise of giving rest, it's made over
to *Coming, to Believing*.

2. I answer, That all that this Scripture
proves and shewes, is, That such as labour
under sin as under a heavy burden, and
that are laden with the gale of sin, and
in the sense of Gods displeasure, ought to come
to Christ for rest: But it doth not prove
that only such must come to Christ, nor
that all men must be thus burthened, and
laden with the sense of their sins, and the
wrath of God, before they come to
Christ.

Poore

3. Remedy.

Rom. 4. 5.
God justifies
the ungodly.

Mat. 11. 28.
Opened and
cleared.

Poore sinners, when they are under the sense of sin, and wrath of God, they are prone to run from creature to creature, and from duty to duty, & from Ordinance to Ordinance, to find rest; and if they could find it in any thing, or Creature, Christ should never heare of them: But here the Lord sweetly invites them, and to encourage them, he engages himself to give them rest. *Come (saith Christ) and I will give you rest.* I'll not shew you Rest, nor barely tell you of Rest, but *I will give you rest.* I am faithfullnesse it self, and cannot lye, *I will give you rest.* I that have the greatest power to give it, the greatest will to give it, the greatest right to give it. *Come laden sinners, and I will give you rest.* Rest is the most desirable good, the most desirable good, and to you the greatest good. *Come saith Christ, that is, Be it in us, and I will give you rest.* I will give you peace with God, and peace with conscience: I will turne your storme into an everlasting calm. I will give you such rest, that the world can neither give to you, nor take from you.

I answer. No one Scripture speaketh out the whole mind of God, therefore do but compare this one Scripture with these severall Scriptures that are laid downe in the second Remedy last mentioned, and it will clearly appear that though men are

**The Fourth Device that Satan
hath to keepe poore sinners
from believing, from closing
with a Saviour, is,**

4 Device.

By suggesting to a sinner Christs
willingnesse to save. This is, which
Satan, Christ is able to save thee, but is he
willing? Surely, though he be able, yet he
is not willing to save such a wretch as thou
art, that hath trampled his blood under thy
feet, and that hath been in open rebellion
against him all thy dayes, &c.

**The Remedy against this De-
vice of Satan, is briefly
consider these few things**

1 Remedy.

The great journey that he hath taken
from Heaven to Earth, on purpose to
save sinners, doth strongly demonstrate
his willingnesse to save them. *Mat. 9. 13.*
Præsumptio not to call the righteous, but sinners
to repentance. *1 Tim. 1. 15.* This is a faith-
full saying, and worthy of all acceptation,
that Jesus Christ came into the world to
save sinners, of whom I am chief. So

Secondly.

HIs divesting himself of his glory in order to sinners salvation, speaks out his willingnesse to save them. He leaves his fathers bosome, he puts off his glorious robes, and layes aside his glorious crown, and bids adieu to his glistering Courtiers the Angels; and all this he doth, that he may accomplish sinners salvation.

Thirdly.

That sea of sin, that sea of wrath, that sea of trouble, that sea of blood that Jesus Christ waded through, that sinners might be pardoned, justified, reconciled, and saved, doth strongly evidence his willingnesse to save sinners.

From the Cradle to the Crosse, his whole life was a life of sufferings.

Fourthly.

His sending his Ambassadors early and late, to wooe and intreat sinners to be reconciled to him, doth with open mouth shew his readinesse and willingness to save sinners.

2 Cor. 5. 19, 20.

A a

Fifthly,

Fifthly.

His complaints against such as refuse him, and that turn their backs upon him, and that will not be saved by him, doth strongly declare his willingnesse to save them. *John 1. 11. He came to his own, and his own received him not. So in John 3. 40. But ye will not come to me, that ye may have life.*

Sixthly.

The joy any delight that he takes in the conversion of sinners, doth demonstrate his willingnesse that they should be saved. *Luke 15. 7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety & nine just persons which need no repentance.* God the father rejoiceth at the return of his Prodigall Son; Christ rejoices to see the travail of his soul; the Spirit rejoices that he hath another Temple to dwell in, and the Angels rejoyce that they have another brother to delight in, &c.

Isa. 53. 11.

The Fifth Device that Satan bath to keepe poore sinners from believing, from closing with a Saviour, is,

BY working a sinner to mind more the secret decrees and counsells of God then his own duty. What needest thou to bane thy selfe about receiving, embracing and entertaining of Christ? saith Satan, If thou art elected, thou shalt be saved; if not, all that thou canst do, will do thee no good. Nay, he will work the soul not only to doubt of its election, but to conclude that he is not elected, and therefore let him do what he can, he shall never be saved.

Device.

Now the Remedies against this Device are these.

The First Remedy

Against this Device of Satan, is seriously to consider, That all the Angels in Heaven, nor all the men on Earth, nor all the Devils in hell cannot tell to the contrary, but that thou mayest be an elect person, a chosen vessell. Thou mayest be

1 Remedy.

confident of this, that God never made Satan one of his Privy Council, God never acquainted him with the names or persons of such that he hath set his love upon to eternity; &c.

The Second Remedy

2 Remedy.

Dent. 29.29.

Against this Device of Satan, is, To meddle with that which thou hast to doe. Secret things belong to the Lord, but revealed things belong to thee: Thy work sinner, is, to be peremptory in believing, and in returning to the Lord, thy work is to cast thy self upon Christ, lye at his feet, to wait on him in his wayes, and to give him no rest, till he shall say, Sinner, I am thy portion, I am thy salvation, and nothing shall separate between thee and me.

(Here

(Here followeth)

SEVEN CHARACTERS

Of False

Teachers.

Which let me adde for a close. *Viz.*

THAT Satan labours might and maine by false Teachers, which are his Messengers and Ambassadors, to deceive, delude, and for ever undoe the precious soules of men. *Ier. 23. 13.* I have seen folly in the Prophets of Samaria, they prophesied in Babel, and caused my people Israel to erre. *Mic. 3. 5.* The Prophets make my people erre. They seduce them, and carry them out of the right way into bye paths, and blind chiefties of errour, blasphemy, and wickednesse, where they are lost for ever.

A 2 3

Be-

Acts 20. 28,
29, 30.
2 Cor. 11. 13,
15.
Ephes. 4. 14.
2 Tim. 3. 4,
5, 6.
Tit. 1. 10, 11.
2 Pet. 2. 18, 19.

Mat. 7. 14, 15.

Prov. 7.

Beware of false Prophets, for they come in
as sheep clothed, but inwardly they are
ravening wolves. These lick and kiss
the hand of the master. Psal. 1. 2. Beware of
dogs, beware of evil workers, beware of the
concision. These kiss and kill, these cry
peace, peace, till souls fall into everlasting
flames; &c.

Now the best way to deliver poor souls
from being deluded and destroyed by these
Messengers of Satan, is to discover them
in their colours, that so being known, poor
soules may shun them, and fly from them,
as from Hell it self.

Now you may know them by
these Characters following.

The First Character.

But so are not
true Teachers.

Gal. 1. 10.

1 Thef. 2. 1,

2. 3, 4.

False Teachers are Men-pleasers.
They preach more to please the
ears, than to profit the heart. Isa. 30. 10.
which say to the Lord, see not, and to the
Prophet prophesy not unto us right things,
speak unto us smooth things, prophesy de-
ceits. Jer. 5. 30, 31. A wonderful and
horrible thing is committed in the Land.
The Prophets prophesy falsely, and the
Priests bear rule by their means, and the
people will to have it so. And what will
you

do in the end thereof. They handle holy things rather with wit and dalliance, then with fear and reverence. False teachers are soul-undoers, they are like evil Chyrurgians that skin over the wound, but never heal it. Flattery undid *Ahab*, and *Herod*, *Mero*, and *Alexander*. False Teachers are the greatest enrichers. *Non acerba sed blanda, Not bitter, but flattering words do all the mischief*, said *Valerian* the Roman Emperour. Such smooth Teachers are sweet soul-poysoners, &c.

Whilst an Ass
is stroaked
under the
belly, you
may ley on
his back what
burden you
please.
Jer. 23. 16, 17.

The Second Character.

False Teachers are notable in casting dirt, scorn, and reproach upon the persons, names, and credits of Christs most faithful Ambassadors. Thus *Corah*, *Dathan*, and *Abiram*, charged *Moses* and *Aaron*, that they took too much upon them, seeing all the congregation was holy. You take too much state, too much power, too much honour, too much holinesse upon you, for what are you more then others, that you take so much upon you. And so *Ahaz* false Prophets fell foule on good *Michaiah*, paying of him with blowes for want of better Reasons. Yes *Paul*, that great Apostle of the Gentiles, had his Ministry undermined, and his reputation blasted by false Teachers. For his Letters

Num. 16. 3 9.

1 Kings 22. 20
26.

2 Cor. 10. 10.

The Proverb
is, *Oculus &
fama non par-
iuntur jocos.* A
mans eye and
his good name
can bear no
jeire.

*Mat. 27. 63.

Yea, and La-
cian that bla-
phemous A-
theist, term-
eth him the
crucified Co-
zoner.

(say they) are weighty and powerfull, but
his bodily presence is weak and contempti-
ble. They rather contemn him, then ad-
mire him; they look upon him as a dunce,
rather then a Doctor. And the same hard
measure had our * Lord Jesus from the
Scribes and Pharisees, who laboured as for
life, to build their owne credite upon the
ruines of his reputation. And never did the
Devil drive a more full trade this way, then
he does in these dayes. Oh! the dirt, the
filth, the scorn that is thrown upon those
of whom this world is not worthy. I sup-
pose false Teachers munde not that saying
of *Austin*, *Quisquis volens detrahit famam
meam volens addit mercedi mee.* He that
willingly takes from my good name, unwill-
ingly adds to my reward.

The Third Character.

Mat. 24. 4, 5.

II. 24.

Tit. 1. 10.

John 2. 6, 7.

Rom. 16. 8.

3 FAlse Teachers are venters of the de-
vices and visions of their own heads
and hearts. *Ier. 14. 14.* Then the Lord
said unto me, the Prophets prophesie lyes in
my name: I sent them not, neither have I
commanded them, neither spake unto them:
They prophesie unto you a false vision, and
divination, and a thing of naught, and the
desire of their heart. Chap 23. 16. Thus
saith the Lord of hosts, hearken not unto the
words of the Prophets that prophesie unto

on; they make you vaine, they speake a vision of their own hearts, and not one of the mouth of the Lord. Are there not multitudes in this Nation, whose visions are but golden delusions, lying vanities, brain-sick phantasies, empty semblances, and wretched falsities; these are Satans great benefactors, and such as Divine Justice will hang up in Hell as the greatest Malefactors, if the Physitian of soules doe not prevent it, &c.

The Fourth Character,

False Teachers easily passe over the great and weighty things both of Law and Gospel, and stand most upon those things that are of least moment and concernment to the soules of men. 1 Tim.

1. 5, 6, 7. Now the end of the Commandment is Charity, out of a pure heart, and of a good conscience, and of faith unfeigned. From which some having swerved, have turned aside unto vaine jangling, desiring to be Teachers of the Law, and understand neither what they say, nor whereof they affirm. Mat. 23. 23. Woe unto you Scribes and Pharisees, hypocrites, for yee pay tith of Mint, and Annise, and Cummin, and have omitted the weightier matters of the Law, Judgement, Mercy, and Faith; these ought yee to have done, and not to leave the

Lumber complained of such in his time, that would strain at a gnat, and swallow a Camell. This age is full of such Teachers, such Monsters. The High Priests spirit, Mat. 29. 6. lives and thrives in these days.

2 Cor. 10. 10.

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Scribes and Pharisees, who laboured as for
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The Third Character.

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words of the Prophets that prophesie unto
you:

you:

men; they make you vaine, they speake a vision of their own hearts, and not out of the mouth of the Lord. Are there not multitudes in this Nation, whose visions are but golden delusions, lying vanities, brain-sick phantasies, empty semblances, and wretched falsities; these are Satans great benefactors, and such as Divine Justice will hang up in Hell as the greatest Malefactors, if the Phyfician of soules doe not prevent it, &c.

The Fourth Character,

False Teachers easily passe over the great and weighty things both of Law and Gospel, and stand most upon those things that are of least moment and concernment to the soules of men. 1 Tim.

1. 5, 6, 7. Now the end of the Commandment is Charity, out of a pure heart, and of a good conscience, and of faith unfeign-
ed. From which some having swerved, have turned aside unto vaine jangling, desiring to be Teachers of the Law, and understand neither what they say, nor whereof they as-
sert. Mat. 23. 23. Woe unto you Scribes and Pharisees, hypocrites, for yee pay tith of Mint, and Annise, and Cummin, and have omitted the weightier matters of the Law, Judgement, Mercy, and Faith; these ought yee to have done, and not to leave

the

Luther complained of such in his time, that would strain at a gnat, and swallow a Camel. This age is full of such Teachers, such Monsters. The High-Priests spirit, Mat. 29. 6. lives and thrives in these days.

the other andane. False Teachers are nice in the lesser things of the Law, and as negligent in the greater. 1 Tim. 6.3, 4, 5. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, & to the doctrine which is according to godliness: He is proud, knowing nothing, but doing about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such with-draw thy self. If such Teachers are not Hypocrites in grain, I know nothing. Rom. 2.22. The Earth groans to beare them, and Hell is fitted for them. *Mat. 24. ult.*

The Fifth Character.

FALSE Teachers cover and colour their dangerous Principles and fou Impostures, with very faire speeches, and plausible pretences; with high notions, and golden expressions. Many in these days are bewicht and deceived by the magnificent words, lofty straines, and stately tearms of deceivers, viz. Illumination, Revelation, Deification, fiery Tripliciry, &c. As Strumpets paint their faces, and deck and perfume their beds, the better to allure and deceive simple soules; so false Teachers

Teachers will put a great deal of paint and garnish, upon their most dangerous Principles and blasphemies, that they may the better deceive and delude poor ignorant soules. They know sugred poyson goes down sweetly; they wrap up their most pernicious (soule-killing) Pills in gold. Weigh the Scriptures in the Balance.

In the dayes of *Hadrian* the Emperor, there was one *Rencosby* gathered a multitude of *Jews* together, and called himself *Ben-avonim*, the Son of a Star, applying that Promise to himself, *Numb. 23. 17.* But he proved *Berebasaba*, the Son of a lye. And so will all false Teachers, for all their flourishings, prove at last the Sons of lyes.

The Sixth Character.

False Teachers strive more to win over men to their opinions, then to better them in their conversations. *Mat. 23. 15.* *Woe unto you Scribes and Pharisees, Hypocrites, for ye compass Sea and Land to make one Proselyte, and when he is made, ye make him two fold more the child of hell then your selves.* They busie themselves most about mens heads, their work is not to better mens hearts, and mend their lives: And in this they are very much like

Gal. 6. 12, 13.
2 Cor. 11. 13,
14, 15.
Rom. 16.
17, 18.
Mat. 16. 6.
11, 12. 7. 15.

For shame
 (says *Epiphanius*
 to his *Stoicks*)
 either live as
Stoicks, or
 leave off the
 name of *Stoicks*: The
 Application
 is easie.

like their father the Devil, who will spare no pains to gain Profelytes.

The Seventh Character.

7 **F**ALSE Teachers make Merchandize of their fellows. 2 Pet. 2:1,2,3. But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious wayes, by reason of whom the way of truth shall be evil spoken of. And through covetousnesse shall they with feigned words make merchandize of you; whose judgement now of a long time lieth not, and their damnation slumbereth not. They eye your goods more then your good; and mind more the serving of themselves, then the saving of your soules: So they may have your substance, they care not though Satan ha's your soules, Rev. 18:11,12,13. That they may the better pick your purse, they will hold forth such Principles as are very indulgent to the flesh. False Teachers are the great worshippers of the golden Calf, Jer. 6:13.

Craies threw his money into the Sea, resolving to drown it, lest it should drown him. But false Teachers care not who they drown, so they may have their money.

Now

Now by these Characters you may know them, and so shun them, and deliver your souls out of their dangerous Snares : Which that you may, my prayers shall meete yours at the Throne of Grace.

And now to prevent Objections, I shall lay down some Propositions or Conclusions concerning Satan and his Devices, and then give you the Reasons of the Point, and so come to make some Use and Application of the whole to our selves.

PRO-



PROPOSITIONS

Concerning

SATAN

and his

Devices.

The First Proposition, is,

1 Proposition



that though Satan hath
his Devices to draw
soules to sin, yet we
must be careful that
we doe not lay all our
Temptations upon Sa-
tan, that we doe not wrong the Devill,
and father that upon him, that is to be fa-
thered upon our own base hearts. I think
that oftentimes men charge that upon the
Devill, that is to be charged upon their
own hearts. And the Lord said unto the
woman

Gen. 3. 13.

Woman, what is this that thou hast done? and the woman said, the Serpent beguiled me, and I did eat. Sin and shifing came into the world together. This is no small basenesse of our hearts, that they will be naught, I, very naught, and yet will father that naughtinesse upon Satan. Man hath an evill root within him; that were there no Devill to tempt him, nor no wicked men in the world to entice him, yet that root of bitternesse, that cursed sinfull nature that is in him, would draw him to sin, though he knowes before hand, that the wages of sin is eternall death. For out of the heart proceed evill thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies. The whole frame of man is out of frame; the understanding is darke, the will crosse, the memory slippery, the affections crooked, the conscience corrupted, the tongue poysoned, and the heart wholly evill, onely evill, and continually evill. Should God chaine up Satan, and give him no liberty to tempt or entice the sons of men to vanity or folly; yet they would not, yet they could not but sin against him, by reason of that cursed nature that is in them, that will still be a provoking them to those sins that will provoke & stir up the anger of God against them. Satan hath only a perswading flight, not an enforcing might; he may tempt us, but

Rom. 6. ult.
Mat. 5. 19.

*Cum primum
nascimur in om-
ni continis pra-
vitate versamur*
We are no
sooner borne,
then buried in
a bog of
wickednesse.
Tully.

Jude 15, 16.

James 1. 4.

Τὸ οὖρον
ἑστὶν ὡς φλόξ
ἐκ πυρὸς
The fire is our
wood, though
it be the De-
vils flame.
Mazianzer. 5

but without our selves, he cannot conquer us; he may entice us; but without our selves he cannot hurt us. Our hearts carry the greatest stroak in every sin. Satan can never undo a man without himself, but a man may easily undo himselfe without Satan. Satan can onely present the golden cup, but he hath no power to force us to drink the poyson that is in the cup; he can only present to us the glory of the world, he cannot force us to fall down and worship him, to enjoy the world; he can only spread his snares, he hath no power to force us to walk in the midst of his snares; therefore do the Devil so much right, as not to excuse your selves, by your accusing him, and laying that load upon him, that you should lay upon your own hearts.

The second Proposition, is,

2 Proposition.

Gen. 3. 7 4.

1 Chro. 21. 1.

Mat. 16. 22, 23

1 John 8. 44

That Satan hath a great hand and stroak in most sin. 'Twas Satan that tempted our first Parents to rebellion. 'Twas Satan that provoked David to number the people. 'Twas Satan that put Peter upon rebuking Christ; therefore saith Christ, *Get thee behind me Satan.* 'Twas Satan that put Cain upon murdering of righteous Abel; therefore 'tis that he is called a murderer from the beginning. 'Twas Satan that put Treason into the heart

heart of Judas against Christ. And supper being ended, the Devil having put into the heart of Judas Iscariot, Simons son, to betray him. 'Twas Satan that put Ananias upon lying: Peter said, Ananias, why hath Satan filled thine heart to lye to the holy Ghost? As the hand of Joab was in the fall of the woman of Tekoah, so Satans hand is usually in all the sins that men commit. Such is Satans malice against God, and his envy against man, that he will have a hand one way or other in all their sins; though he knows that all the sins he provokes others to, shall be charged upon him to his great woe, and eternal torment.

Ambrose brings in the Devill boasting against Christ, and challenging Judas as his own: He is not thine Lord Jesus, he is mine; his thoughts beate for me; he eates with thee, but is fed by me; he takes bread from thee, but money from me; he drinks wine with thee, and sells thy blood to me. Such is his malice against Christ, and his wrath and rage against man, that he will take all advantages to draw men to that, that may give him advantage to triumph over Christ, and mens souls for ever.

John 13. 2.

Acts 5. 3.

Diabolus reus
Deus probat.
Tertul.

The third Proposition, is,

3 Proposition

Job 1. 11, 12.
Chap. 2. 3, 4, 5.

Luke 8. 32.

Luke 22. 13.

1 Kings 22.

That Satan must have a double leave before he can do any thing against us. He must have leave from God, and leave from our selves, before he can do any thing against our happinesse; he must have his commission from God, as you may see in the example of Job; though the Devil had malice enough to destroy him, yet he had not so much as power to touch him, till God gave him a Commission.

They could not so much as enter into the Swine, without leave from Christ. Satan would faine have combated with Peter, but this could hee not doe without leave. *Satan hath desired to have you, & winnow you.* So Satan could never have overthrown Ahab & Saul, but by a commission from God. Ah! what a cordiall what a comfort should this be to the Saints; that their greatest, subtillest, and watchfullest enemy, cannot hurt nor harm them without leave from him who is the sweetest Saviour, their dearest husband, and their choycest friend.

And as Satan must have leave from God, so he must have leave of us. When he tempts, we must assent; when he makes offers, we must hearken; when he commands

mands, we must obey, or else all his labour and temptations will be frustrate, and the evil that he tempts us to, shall be put down only to his account. That's a remarkable passage in Acts 5. 3. *Why hath Satan filled thy heart to lye to the holy Ghost?* He doth not expostulate the matter with Satan; he doth not say; Satan, *why hast thou filled Ananias heart to make him lye to the Holy Ghost?* But he expostulates the case with *Ananias*. Peter said, *Ananias, why hath Satan filled thine heart to lye to the holy Ghost?* Why hast thou given him an advantage to fill thy heart with infidelity, hypocrisie, and obstinate audacity, to lye to the holy Ghost? As if he had said, Satan could never have done this in thee, (which will now for ever undo thee) unless thou hadst first given him leave. If when a temptation comes, a man cries out and saith, *Oh Lord! here is a temptation that would force me, that would deflower my soule, and I have no strength to withstand it, oh! help, help, for thy honours sake, for thy Sones sake, for thy promise sake,* tis a signe that Satan hath not gained your consent, but committed a rape upon your soules, which he shall debely pay for.

B B

The

Adversaria potestas non habet vim cogendi sed persudandi.
Isidore.

They are the worst & grossest liars, who pretend Religion, and the Spirit, and yet are acted only by carnall principles, to carnall ends.

4 Proposition

Ephes. 6. 13.

1 Cor. 13. 4.

We read of many that out of greatnes of spirit could offer violence to nature, but were at a losse when they came to deale with a corruption, or a temptation.

1 Sam. 17. 45.

The fourth Proposition, is,

That no Weapons but spirituall Weapons will be usefull and serviceable to the soule in fighting and combating with the Devil. This the Apostle shewes, *Wherefore take unto you (saith he) the whole armour of God, that ye may be able to stand in the evill day, and having done all, to stand.* So the same Apostle tels you, *That the weapons of your warfare are not carnally but mighty through God, to the casting down of strong holds. You have not to doe with a weake, but with a mighty enemy, and therefore you had need look to it, that your weapons are mighty, and that they cannot be, unless they are spirituall.* Carnall weapons have no might, nor spirit in them towards the making of a conquest upon Satan. *'Twas not Devils sling nor stone, that gave him the honour and advantage of setting his feet upon Goliath, but his faith in the name of the Lord of Hosts. Thou comest to me with a sword, with a spear, and with a shield; but I am come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied. He that fights against Satan, in the strength of his owne resolutions, contention, or education, will certainly flye and fall before him; Satan will be too hard for*

for such a soul, and lead him captive at his pleasure. The only way to stand, conquer, and triumph, is still to plead, 'Tis written, in Christ did. There is no sword, but the two-edged sword of the Spirit, that will be found to be meete of proof, when a soul comes to engage against Satan: Therefore when you are tempted to uncleanness, plead, 'Tis written, Be ye holy, as I am holy. And Let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holiness in the fear of the Lord. If he tempts you to distrust Gods providence and fatherly care of you, plead, 'Tis written, They that fear the Lord, shall want nothing that is good.

'Tis written, The Lord will give grace and glory, and no good thing will he withhold from them that purely live. If he tempt you to feare, that you shall faint, and fall and never be able to run to the end of the race that is set before you, plead, 'Tis written, The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger.

'Tis written, I will make an everlasting Covenant with them, that I will not turne away from them, so do them good, but I will put my feare in their hearts, that they may not depart from me.

Heracles his Motto was (A Deo victoria) It is God that gives victory. And that should be every Christians motto. Mat. 4. 10. 1 Pet. 5. 16. 2 Cor. 4. 7. Chap. 1.

Psalms 34. 9.

Psalms 84. 11.

Job 17. 9.

Jer. 32. 40.

Isa. 40. 31.

Isa. 40. 31.
 They shall renew their strength:
 they shall mount up with wings as Eagles,
 they shall run, and not be weary, and they shall
 walk, and not faint.

Micah 7. 9.

Isa. 54. 7.

Vers. 8.

Vers. 12.

Isa. 49. 15.

Vers. 16.

It is written, They that wait upon the Lord, they shall renew their strength: they shall mount up with wings as Eagles, they shall run, and not be weary, and they shall walk, and not faint. If Satan tempts you to think, that because your Sun for the present is set in a cloud, that therefore it will rise no more, and that the face of God will shine no more upon you? that your best days are now at an end, and that you must spend all your time in sorrow, and sighing? plead, 'tis written, He will turn again, he will have compassion upon me, and cast all our sins into the depth of the sea.

'Tis written, For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with kindness will I have mercy on thee, saith the Lord thy Redeemer.

'Tis written, The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord, that hath mercy on thee.

'Tis written, Can a woman forget her sucking Child, that she should not have compassion on the Son of her womb? yea, they may forget, yet will not I forget thee. Be bold, I have graven thee upon the palms of my hands, thy walls are continually before me.

If ever you would be too hard for Satan, and after all your assaults have your bow abide in strength, then take to you the word of God, which is *The two-edged sword of the Spirit*, and the shield of faith, whereby you shall be able to quench the fiery darts of the Devill. 'Tis not spitting at Satans name, nor crossing your selves, nor leaning to your own resolutions, that will get you the victory.

Ephes. 6. 1.

Luther reports of Staupicius, a German Minister, that he acknowledged himselfe, that before he came to understand aright the free and powerfull grace of God, that he vowed and resolved an hundred times against some particular sione, and never could get power over it; at last he saw the reason to be his trusting to his own resolution; therefore be skilful in the word of righteousness, and in the actings of faith upon Christ, & his victory, and that crown of glory that is set before you, and Satan will certainly flye from you, &c.

James 4. 7.

B b 4

The

The Fifth Proposition, is,

5 Proposition

Job 40. 15.

Revel. 9.

That we may read much of Satans nature and disposition, by the divers names and Epithites that are given him in the Scripture. Sometimes he is called *Behemoth*, which is *Bruta*, whereby the greatness and brutishness of the Devil is figured. Those evill spirits are sometimes called (*ἰαβ, αἰ*) Accusers, for their calumnies and flanders; and (*πονηροί*) evill ones for their malice. Satan is *Adversarius*, an adversary that troubleth and molesteth. *Abaddon* is a destroyer. They are *Tempters* for their suggestion, *Lions* for their devouring, *Dragons* for their cruelty, and *Serpents* for their subtilty, &c. As his names are, so is he; as face answers to face, so doe Satans names answer to his nature. He hath the worst names, and the worst nature of all created Creatures, &c.

The sixth Proposition, is,

6 Proposition

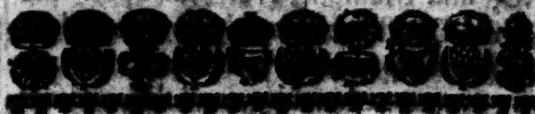
That God will shortly tread down Satan under the Saints feet. Christ our Champion hath already won the field, and will shortly set our feet upon the necks of our spiritual enemies. Satan is a foined Adversary, Christ hath led him captive,

tive,

tive, and triumpht over him upon the Crosse. Christ hath already overcome him and put weapons into your hands, that you may overcome him also, and set your feet upon his neck. Though Satan be a roaring Lyon, yet Christ who is the Lyon of the Tribe of *Judah*, will make Satan flye, and fall before you. Let Satan doe his worst, yet you shall have the honour and the happinesse to triumph over him. Cheer up you precious Sons of *Sion*, for the certainty and sweetnesse of Victory, will abundantly recompence you for all the paines you have taken in making resistance against Satans temptations. The broken horns of Satan shall be Trumpets of our triumph, and the Cornets of our joy, &c.

Rom. 16. 20.
συντριψέτω *sun-*
tripei, from
suntribo. The
 Greek word
 signifies to
 break, or crush
 a thing to
 pieces. Being
 applied to the
 feet; it noteth
 that breaking
 or crushing,
 which is by
 stamping up-
 on a thing.

(Now



(Now I shall cometo)

THE
REASONS
 OF THE
POINT,
 AND

So draw to a close, &c.

The First Reason is,

1 Reason.

That their hearts may be kept in an
 bumble, praying, watching frame.
 Oh ! hath Satan so many Devices to en-
 snare and undoe the soules of men ? How
 should this awaken dull, drowsie soules,
 and make them stand upon their watch ?
 A Saint should be like a Seraphim, beset
 all

all over with eyes, and lights, that he may avoyd Satans snares, and stand fast in the hour of temptation.

The Lord hath in the Scripture discovered the several snares, plots, and Devices that the Devil hath to undo the soules of men, that so being fore-warn'd, they may be fore-arm'd, that they may be alwayes upon their watch-tower, and hold their weapons in their hands, as the Jewes did in *Nehemiah's* time.

The second Reason, is,

FROM that malice, envy, and enmity that is in Satan, against the soules of men. Satan is full of envy and enmity, and that makes him very studious to suite his snares and plots to the tempers, constitutions, fancies, and callings of men, that so he may make them as miserable as himselfe.

The *Russians* are so malicious, that you shall have a man hide some of his owne Goods in the house of him whom he hateth, and then accuse him for the stealth of them. So doth Satan out of malice to the soules of men, hide his Goods, his Wares, as I may say, in the soules of men, and then goe and accuse them before the Lord; and a thousand thousand other wayes Satans malice, envy, and enmity

The Philosopher had a ball of brasse in his hand, which if he chanced to sleep with, he fall into a bason awaked him to his studies. You are wise, & know how to apply it.

2 Reason.

Malice cares not what it saith, or doth, so it may kill or gall.

An envious heart, and a plotting head are inseparable companions.

put him upon, eternally to undo the precious souls of men, &c.

The Third Reason, is,

3 Reason.

DRawn from that long experience that Satan hath had. He is a spirit of mighty abilities; and his abilities to lay snares before us, are mightily increased by that long standing of his; he is a spirit of above five thousand yeares standing; he hath had time enough to study all those wayes, and methods, which tend most to ensnare and undo the souls of men. And as he hath time enough, so he hath made it his whole study, his only study, his constant study, to find out snares, depths, and stratagems, to entangle and overthrow the soules of men. When he was but a young Serpent, he did easily deceive and out-wit our first Parents; but now he is growne that Old Serpent, as *John* speaks; He is as old as the world, and is grown very cunning by experience.

Gen. 3.

Revel. 12. 9.

The Fourth Reason, is,

4 Reason.

IN judgement to the men of the world, that they may stumble, and fall, and be ensnared for ever. Wicked men that withstand the offers of mercy, and despise the Spirit of grace, that will not open, though God

God knocks never so hard by his word and rod, by his Spirit and conscience, are given up by a hand of Justice, to be hardened, deceived, and ensnared by Satan, to their everlasting ruine: And what can be more just, then that they should be taken and charmed with Satans wiles, who have frequently refused to be charmed by the Spirit of grace, though he hath charmed never so wisely, and never so sweetly, &c.

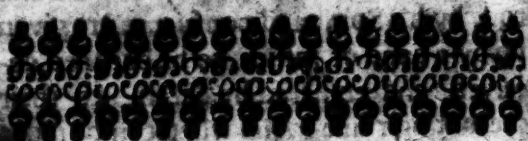
1 Kings 22.

The Fifth Reason, is,

THAT the excellency and power of Gods grace may be the more illustrated and manifested, by making men able to grapple with this mighty Adversary, and that notwithstanding all the plots, devices, and stratagems of Satan; yet he will make them victorious here, and Crowne them with glory hereafter. The greater, and the subtiler the enemies of the Children of *Israel* were, the more did Divine power, wildome and goodnesse sparkle, and shine; and that notwithstanding all their power, plots, and stratagems, &c. yet to *Canaan* he would bring them at last. When *Paul* had well weighed this, he sits down and glories in his infirmities, and distresses, and Satans buffetings, that the power of Christ might rest upon him.

5 Reason.

2 Cor, 12. 7,
8, 9.



THE
USE
OF THE
POINT.

IF Satan hath such a world of Devices and Stratagems, to ensnare and undoe the souls of men, Then instead of wondering that so few are saved, sit downe and wonder that any are saved, that any escape the snares of this cunning Fowler, who spreads his Nets, and casts forth his baits, in all places, in all cases and companies.

But this is not the maine thing that I intend to speak to; my main business shall be, to set before you some speciall Rules and Helps against all his Devices.

Th

The First Help.

IF you would not be taken by any of Satans Devices, then walk by Rule : He that walks by Rule, walks most safely ; he that walks by rule, walks most honourably ; he that walks by rule, walks most sweetly. When men throw off the Word, then God throws off them, and then Satan takes them by the hand, and leads them into snares at his pleasure. He that thinks himself too good to be ruled by the word, will be found too bad to be owned by God ; and if God do not, nor will not own him, Satan will by his stratagems overthrow him. Them that keep to the rule, they shall be kept in the hour of Temptation. *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

Prov. 12.24.
Gal. 6.16.
Prov. 15.25.

Rev. 10.3.

The Second Help.

AS you would not be taken with any of Satans Devices, take heed of vexing and grieving the holy Spirit of God. 'Tis the Spirit of the Lord Jesus Christ that is best able to discover Satans snares unto us ; 'tis only he that can poynt out all

*Spiritus sanctus
est res delicata.
The Divine
Spirit is a very
tender thing;
if you grieve*

him, he will
certainly
grieve & vex
your precious
soules.

Lam. 1. 16.

Isa. 63. 10.

Plal. 73. 2, 3.

1 Theff. 5. 19.

Acts 2. 13.

1 John 4. 4.

all his plots, and discover all his methods, and enable men to escape those pits that he hath digged for their precious soules. Ah! if you set that sweet and blessed Spirit a mourning, that alone can secure you from Satans depths, by whom will you be secured? Man is a weak Creature, and no way able to discover Satans snares, nor to avoid them, unlesse the Spirit of the Lord gives skill and power; therefore whoever be grieved, be sure the Spirit be not grieved by your enormities, nor by your refusing the Cordials & comforts that he sets before you; nor by slighting and despising his gracious actings in others, nor by calling sincerity, hypocrisie; faith, fancy, &c. nor by fathering those things upon the Spirit, that are the brats and fruits of your own hearts. The Spirit of the Lord is your Counsellor, your Comforter, your upholder, your strengthener. 'Tis only the Spirit that makes a man too great, for Satan to conquer. *Greater is he that is in you, then he that is in the world.*

The

The Third Help.

IF you would not be taken with any of Satans Devices, then labour for more heavenly wisdom: Ah soules! you are much in the darke, you have but a little to that other have, and to that you might have had, had you not been wanting to your selves. There are many knowing soules, but there are but a few wise soules; there is oftentimes a great deal of knowledge, where there is but a little wisdom to improve that knowledge; knowledge without wisdom is like mettles in a blinde horse, which is often an occasion of the Riders fall, and of his bones being hurt against the walls. 'Tis not the most knowing Christian, but the most wise Christian, that sees, avoids, and escapes Satans snares. *The way of life is above to the wise (saith Solomon) that he may depart from hell beneath.* Heavenly wisdom makes a man delight to flye high; and the higher any man flies, the more he is out of the reach of Satans snares; Ah soules! you had need of a great deale of heavenly wisdom, to see where, and how Satan layes his baits, and snares, and wisdom to finde out proper Remedies against his Devices, and wisdom to apply those Remedies seasonably, inwardly, and

If men could but see the faire face of wisdom with mortal eyes, they would be in love with her, saith Plato.

Sine prudentia simplicitas stultitia est, Drusus.

Prov. 17. 24

Malim prudentia quam quam fecundioris fortuna pelagus, said Nazianzen.

A Serpents eye is a singular ornament in a doves head.

effectually to your owne hearts, that so you may avoid the snares which that evil one hath laid for your precious souls.

The fourth Help.

IF you would not be taken with any of Satans Devices, then make present resistance against Satans first motions; 'tis safe to resist, 'tis dangerous to dispute. Eve disputes, and falls in Paradise; She resists, and conquers upon the dragon. He that will play with Satans bait, will quickly be taken with Satans hook. The promise of conquest is made over to resisting, not to disputing; Resist the Devill, and he shall flye from you. Ah soules I were you better at resisting, then at disputing (though happily you are not very expert at either) your temptations would be fewer, and your strength to stand would be greater then now it is, &c.

The Fifth Help.

IF you would not be taken with any of Satans Devices, then labour to be filled with the Spirit; the Spirit of the Lord is a Spirit of light and power, and what can a soule do without light and power against Spirituall wickednesses in high places. 'Tis not enough that you have the Spirit

Gen. 3.

Jam. 4. 7.

Ephes. 6. 12.

Spirit, but you must be filled with the Spirit, or else (Satan) that evill spirit will be too hard for you, and his plots will prosper against you. That's a sweet word of the Apostle, *be filled with the Spirit*, i. e. labour for abundance of the Spirit, he that thinks he hath enough of the holy Spirit, will quickly finde himselfe vanquished by the evill spirit. Satan hath his snares to take you in prosperity and adversity, in health and sickness, in strength and weakness, when you are alone, and when you are in company, when you come on to spirituall duties, and when you come off from spiritual duties: and if you are not filled with the Spirit, Satan will be too hard, and too crafty for you, and will easily, and frequently take you in his snares, and make a prey of you in spight of your soules, therefore labour more to have your hearts filled with the Spirit, then to have your heads filled with notions, your shops with wares, your chests with silver, or your bags with gold, so shall you escape the snares of this fowler, and triumph over all his plots, &c.

Ephes. 5. 18.
σαρκὶς, To be filled with the spirit, as the sailes of a ship is filled with winde.

Luther saith, a holy gluttony is to lay on, to feed hard, and to fetch hearty draughts, till they be even, drunke with loves, & with the abundance of the Spirit; and oh! that there were more of such holy gluttony in the world.

The Sixth Help.

'Tis reported of Satan, that he should say thus of a learned man (*in me semper vincis*) thou dost alwayes overcome me; when I would exalt and promote thee, thou keepest thy selfe in humility; and when I would throw thee downe, thou liest up thy selfe in assurance of faith.

Psal. 25. 9.

Isa. 57. 15.

James 4. 6.

IF you would not be taken in any of Satans snares, then keepe humble; An humble heart will rather lye in the dust, then rise by wickednesse; and sooner part with all, then the peace of a good conscience. Humility keeps the soule free from many darts of Satans casting, and snares of his spreading; as the low shrubs are free from many violent gusts, and blasts of wind, which shake and rend the taller trees. The Devill hath least power to fallen a temptation on him, that is most humble; he that hath a gracious measure of humility, is neither affected with Satans proffers, nor terrified with his threatnings. I have read of one, who seeing in a vision many snares of the Devill spread upon the earth, he sate downe, and mourned, and said in himselfe (*Quia per transit ista*) who shall passe through these? whereunto he heard a voyce answering (*humilitas per transit*) humility shall; God hath said, that *He will teach the humble, and that he will dwell with the humble; and that he will fill and satisfie the humble*; And if the teachings of God, the in-dwellings of God, if the pourings in of God will not keepe the soule from falling into Satans snares, I doe not know what

what will : And therefore as you would be happy in resisting *Satan*, and blessed in triumphing over *Satan*, and all his snares, keep humble, I say again, keepe humble,

The Seventh Help.

IF you would not be taken in any of *Satan*'s snares, then keep a strong, close, and constant watch ; a secure soule is already an insnared soule : That soule that will not watch against temptations, will certainly fall before the power of temptations ; *Satan* workes most strongly on the fancy, when the soule is drowfie. The soules security is *Satan*'s opportunity to fall upon the soule, and to spoile the soule, as *Josuah* did the men of *Ai*. The best way to be safe and secure from all *Satan*'s assaults, is with *Nehemiah*, and the *Jews*, to watch and pray, and pray, and watch ; by this meanes they became too hard for their enemies, and the work of the Lord did prosper sweetly in their hands. Remember how Christ chid his sluggish Disciples, what, could you not watch with me one houre ? what, cannot you watch with me ? How will you then dye with mee ? If you cannot endure words, how will you endure wounds, &c. *Satan* always keeps a crafty, and malicious

1 Thes. 5. 6.
We must not be like *Agripas* dormouse, that would not awake, till cast into boiling lead, but effectually mind these following Scriptures, wherein this duty of watchfulnesse is so strictly enjoyned.

Mat. 24. 42.
Chap. 26. 4. 1.
Mar. 13. 33.
43. 35. 37.
Luke 21. 39.

1 Cor. 16. 13.
Coloss. 4. 2.
1 Pet. 4. 7.
Revel. 3. 3.

Hannibal never rested whether he did conquer, or was conquered. 'Tis so with Satan, Learn for shame of the Devil, said blessed Lattimer, to watch, seeing the Devil is so watchful.

watch, seeking whom he may devour, (*rapio*) or whom he may drink, or sip up, as the Apostle speaks in that 1 Pet. 4. 8. Satan is very envious at our condition, that we should enjoy that Paradise out of which he is cast, and out of which he shall be for ever kept.

Shall Satan keep a crafty watch, and shall not Christians keep a holy spiritual watch? our whole life is beset with temptations; Satan watches all opportunities to break our peace, to wound our consciences, to lessen our comforts, to impair our graces, to slur our evidences, and to damp our assurances, &c. Oh! what need then have we to be alwayes upon our Watch-Towers, lest we be surprized by this subtle Serpent. Watchfulnesse includes a waking, a rousing up of the soule; 'Tis a continual, carefull observing of our hearts and wayes, in all the turnings of our lives, that we still keep close to God, and his word.

Watchfulnesse is nothing else but the soul running up and down, too and fro, busie every where; it is the heart busied and employed with diligent observation of (*Quid inde*) what comes from within us, and of (*Quid unde*) what comes from without us, and into us. Ah soules! you are no longer safe and secure, then when you are upon your watch. While

Antipater

Christians kept the watch; Alexander was
safe; and while we keep a strict watch, we
are safe, a watchfull soule is a soule upon
the wing, a soule out of gun-shot, a soule
upon a Rock, a soule in a Castle, a soule
above the clouds, a soule held fast in ever-
lasting armes.

I shall conclude this seventh head with
this advice : Remember the Dragon is
subtle, and bites the Elephants eare, and
then sucks his blood, because he knows
that to be the onely place which the Ele-
phant cannot reach with his trunk to de-
fend; so our enemies are so subtil, that
they will bite us, and strike us, where they
may most mischief us, and therefore it
doth very much concern us to stand al-
wayes upon our guard.

The Eighth Help.

IF you would not be taken with any of
Satan's snares, and Devices, then keep
up your communion with God; your
strength to stand, and withstand Satan's
fiery darts, is from your communion with
God; a soule high in communion with
God may be tempted, but will not easily
be conquered, such a soule will fight it
out to the death; Communion with
God furnisheth the soule with the great-
est, and the choicest arguments to with-

2 Cor. 5. 19.
The words
are very signi-
ficant in the
Original, there
are two ins,
as if God
could never
have neare
enough com-
munion with
them.

The sea ebbs and flows, the Moon encreases, and decreases, so 'tis with Saints in their communion with God.

Plutarch tells of *Endoxus*, that he would be willing to be burnt up presently by the Sun, so he might be admitted to come so near as to learn the nature of it; what should not we be content to suffer for the keeping up of communion with Christ?

stand Satans temptations; Communion is the result of union; communion is a reciprocal exchange between Christ, and a gracious soul; Communion is *Jacobs* ladder, where you have Christ sweetly coming down into the soul, and the soul by divine influences sweetly ascending up to Christ. Communion with Christ is very inflaming, raising, and strengthening, while *Sampson* kept up his communion with God, no enemy could stand before him, but he goes on conquering, and to conquer but when he was fallen in his communion with God, he quickly falls before the plots of his enemies; 'twill be so with your soules, so long as your communion with God is kept up, you will be too hard for spiritual wickednesses in high places; but if you fall from your communion with God, you will fall as others before the face of every temptation. *David* so long as he kept up his communion with God, he stands, and triumphs over all his enemies; but when he was fallen in his communion with God, then he falls before the enemies that were in his own bosome, and flies before those that pursued after his life; 'twill be so with your soules, if you do not keep up your communion with God. *Job* keeps up his communion with God, and conquers Satan upon the dunghil. *Adam* looses his communion with God, and is con-

conquered by Satan in Paradise. Communion with God is a shield upon land, as well as an anchor at sea, 'tis a sword to defend you, as well as a staffe to support you, therefore keep up your communion.

The Ninth Help.

IF you would not be taken in any of Satans snares, then engage not against Satan in your owne strength, but be every day drawing new virtue and strength from the Lord Jesus. Certainly, that soule that engages against any old or new temptation, without new strength, new influences from on high, will fall before the power of the temptation: You may see this in *Peter*, he rested upon some old received strength (*Though all men should deny thee, yet will not I*) and therefore he falls sadly before a new temptation; he curses, and swears, and denies him thrice, that had thrice appeared gloriously to him: Ah soules! when the snare is spread, look up to Jesus Christ, who is lifted up in the Gospell, as the brazen Serpent was in the wilderness, and say to him, Deare Lord, here is a new snare laid to catch my soule, and grace formerly received without fresh supplies from thy blessed bosome, will not deliver me from this snare; Oh! give mee
new

That is a remarkable saying of *Moses*, *Exod. 15* God is *fortitudo mea*, and *laus mea*, & *salus mea*. my strength, and my praise, and my salvation, all in the abstract. *Mat. 26.*

'Tis but look up, and live, look unto me and be saved from the ends of the earth, *Isa. 45. 22.*

John 15. 5.
Xupis eparov.
 is seorsim a me,
 separate from
 me, or apart
 from me, ye
 can do no-
 thing.

Of *Carolus Magnus* it was
 spoken, *Caro-
 lus plus cum
 Deo quam cum
 hominibus lo-
 quitur*, that he
 spake more
 with God
 then with
 men; ah! that
 I could say so
 of the Chri-
 stians in our
 dayes.

new strength, new power, new influences,
 new measures of grace, that so I may escape
 this snare. Ah soules I remember this,
 that your strength to stand, and overcome,
 must not be expected from graces recei-
 ved, but from the fresh, and renewed influ-
 ences of Heaven; you must leane more
 upon Christ then upon your duties, you
 must leane more upon Christ, then upon
 spiritual tafts and discoveries; you must
 leane more upon Christ, then upon your
 graces, or else Satan will lead you into
 captivity, &c.

The tenth Help.

IF you would not be taken in any of Sa-
 sans snares, then be much in prayer;
 prayer is a shelter to the soule, a sacrifice
 to God, and a scourge to the Devill;
David's heart was oft more out of tune,
 then his Harp; he prayes, and then, in
 spight of the Devill, cries, *returne unto thy
 rest oh my soule*. Prayer is (*Porta coeli,
 clavis Paradisi*) the gate of Heaven; a
 key to let us in to Paradise; there is no-
 thing that renders plots fruitlesse like
 prayer, therefore saith Christ, *watch and
 pray, that ye enter not into temptation*; you
 must watch and pray, and pray, and watch,
 if you would not enter into temptation.
 When *Sennacherib* and *Haman* had laid
 plots

plots and snares to have destroyed the Jews, they prayed; and their soules were delivered, and Sennacherib and Homan destroyed: David had many snares laid for him; and this puts him upon prayer; *Keep me (saith he) from the snare which they have laid for me, and the grins of the workers of iniquity. Let the wicked fall into their owne nets; whilst that I escape. The proud saith he, hath hid a snare for me, and cords, they have spread a net by the way side, they have set grins for me, Selah. I said unto the Lord, thou art my God, heare the voyce of my supplication oh Lord. Saul and many others had laid snares for David, and this puts him upon prayer, and so the snares are broken, and he is delivered; ah soules I take words to yourselves, and tell God that Satan hath spread his snares in all places, and in all companies; tell God that he digs deep, and that he hath plot upon plot, and device upon device, and all to undo you; tell God, that you have neither skill nor power to escape his snares; tell God, that 'tis a work too high, and too hard for any created creature to work your deliverance, unlesse he put under his owne everlasting arms; tell God how his honour is engaged to stand by you, and to bring you off, that you be not ruin'd by his plots; tell God how the wicked would triumph, if you should fall*

into

Psal. 141. 9,
10.

Psal. 140. 5, 6.

Nunquam abs te, absque te recedo, Bern. Oh Lord, saith he, I never go away from thee, without thee.

Let us saith Basil, with a holy impudence, make God ashamed that he cannot look us in the face, if he do deny our opportunity, Jacob like, I will not let thee goe, unlesse thou bleesse me.

into Satans snares; tell God of the love of Christ, of the blood of Christ; and of the intercession of Christ for you, that a way may be found for your escape; tell God, if he will make it his honour to save you from falling into Satans snares, you will make it your glory to speak of his goodness, and to live out his kindness. Christians must do as *Dodolus*, that when he could not escape by a way upon earth, went by a way of heaven, and that is, the way of prayer, which is the only way left to escape Satans snares, &c.

Use.

Psal. 103. 1, 2.

Psal. 144. 6.

THe next Use is a use of thankfulness to those that escape Satans snares, that are not taken by him at his will: Ah Christians! it stands you upon with that Princely Prophet *David*, to call upon your soules, and say, *blesse the Lord oh our soules, and all that is within us, blesse his holy name: Blesse the Lord oh our soules, and forget not all his benefices*; who hath not given us to be a prey to Satan, and to be ensnared by those snares that he hath laid for our soules; the sense of this great favour did work up *David's* heart to praises; *Blessed be the Lord (saith he) who hath not given us a prey to their teeth, our soule is escaped as a bird out of the snares of the Fowlers, the snare is broken, and we are escaped*: Ah Christians! Remember, that the

the greatest part of the world, yea, the greatest part of Professors are taken in Satans snares; can you thinke seriously of this, and not blush to be unthankfull; what are you better then others? and what have you deserved of God, or done for God more then others, that you should by the help of a Divine hand escape the snares, when others are taken, and held in the snares of the Devil, and their eternall overthrow, &c.

Will you be thankfull for the escaping the snares that men spread for your lives, or estates, &c? and will you not be much more thankfull for escaping those snares that Satan hath laid for your precious soules?

Remember this, that deliverance from Satans snares doth carrie with it the clearest, and the greatest evidence of the soule and heart of God to be toward us. Many a man by a common hand of Providence escapes many a snare that man hath laid for him, but yet escapes not the snares that Satan hath laid for him. *Saul*, and *Judas*, and *Demas*, doubtles escaped many snares that men had laid for them, but none of them escaped the snares that the Devil had laid for them. Many men are lifted up above the snares of men, by a common hand of providence, that are left to fall into the snares of the Devill, by a hand of Justice,

The Ancients use to say, *in-gratum dixeris omnia dixeris*, say a man is unthankful, and say he is any thing.

Psal. 71. 14. I will yet praise thee more & more; in the Original 'tis, I will adde to thy praise.

The Story is said so leave one of her young ones where shee hatcheth them; and the Elephant to turn up the first sprig toward Heaven, when he cometh to feed, out of some instinct of gratitude; ah soules! that these may not beare witness against you in the day of Christ.

Justice; your deliverance from Satans snares is a fruit of speciall love; can you thus look upon it, and not be thankfull, oh precious soules? I judge not.

The last use of this point is to bespeak Christians to long to be at home; oh I long to be in the bosome of Christ, long to be in the Land of Canaan; for this world, this wilderness is full of snares, and all employments are full of snares, and all enjoyments are full of snares; in civil things, Satan hath his snares to entrap us, and in all spiritual things, Satan hath his snares to catch us. All places are full of snares, City and Country, shop, and Closet, Sea, and Land, and all our mercies are surrounded with snares; there are snares about our Tables, and snares about our Beds &c. yea Satan is so powerful, and subtil, that he will oftentimes make our greatest, nearest, and dearest mercies to become our greatest snares; sometimes he will make the wife that lies in the bosome, to be a snare to a man, as *Sampsons* was, and as *Jobs* was; sometimes he will make the child to be a snare, as *Abolom* was, and *Elies* sons were; and sometimes he will make the servant to be a snare, as *Joseph* was to his Mistress; Ah soules! Satan is so cunning and artificiall, that he can turne your cups into snares, and your clothes into snares, and your houses

Asin wished that he might have seen 3 things, Rome flourishing, *Paul* preaching, & Christ conversing with men upon the earth. *Bede* comes after, & correcting this last with saith, yea, but let mee see the King in his beaury, Christ in his heavenly kingdom.

houses into snares, and your gardens into snares, and all your recreations into snares, &c. And on this should the consideration of these things work all your souls to say with the Church, *Make hast my beloved, and be like a Roe, or a young Hart upon the mountains of spices, and to love, and look, and long for the coming of Christ*; shall the espoused Maid long for the marriage day? the servant for his freedom? the captive for his ransom? the Traveller for his Inn? and the Mariner for his harbour? and shall not the people of the Lord long much more to be in the bosome of Christ? there being nothing below the bosome of Christ, that is not surrounded with Satans snares.

What *Paul* once spake of bonds and afflictions, that they attended him in every place; that may all the Saints say of Satans snares, that they attend them in every place, which should cause them to cry out (*migremus hinc migremus hinc*) let us go hence, let us go hence; and so say with *Monica*, *Austins* mother, * what doe we here? why depart we not hence? why stye we no swifter? Ah soules! till you are taken up into the bosom of Christ your comforts will not be full, pure, and constant till then; Satan wil still be thumping of you, and spreading snares to intangle you, therefore you should alwayes be

Cant. 8. ult.

777

Serabb dodi
flee away
speedily my
beloved.

Phil. 1. 23.

1 Cor. 5. 2. 4.

Acts 20. 23.

* *Quid hic faciemus? cur non ocyus migramus? cur non hinc avolamus?*

Revel. 22. 20.

It is as easie,
to compass
the Heavens
with a span, &
containe the
Sea in a por-
tull, as to re-
late fully
Christs excel-
lencies, or
heavens hap-
pinesse,

be crying out with the Church, *Come Lord Jesus.* Is not Christ the star of Jacob, that giveth light to them that are in darkness? that Prince of peace, who brings the Olive branch of Peace to soules that are perplexed? Is not the greatest worth and wealth in him? Is not the petty excellencies and perfections of all created creatures, epitomized in him? Is not he the Crown of Crowns, the glory of glories, and the Heaven of Heavens? Oh then, be still a longing after a full, cleare, and constant enjoyment of Christ in Heaven: for till then, Satan will still have plots and designs upon you; he acts by an untired power, and will never let you rest, till you are taken up to an everlasting rest in the bosome of Christ.

F I N I S.

A
TABLE

Shewing the Principall things
in this

TREATISE.

THE words *Opened*, and the
Point *Proved*; from Page 1. to
Page 7.

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*The severall Devices that Satan hath to
draw soules to sin.*

Satans first Device to draw the soule to
sin, is, *To present the baite, and bide the
hook.* Four Remedies against this Device,
from P. 7 to P. 15.

His second Device to draw the soule to
sin, is, *By painting sin with vertues co-
lours.* Four Remedies against this Device,
D d from

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22

The third Device that Satan hath to draw the soule to sin, is, *By extenuating and lessning of sin.* Seven Remedies against this Device of Satan, from P. 22 to P. 34

The fourth Device that Satan hath to draw the soule to sin, is, *By presenting to the soule the best mens sins, and by hiding from the soule their vertues.* Four Remedies against this Device of Satan, from P. 34 to P.

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The fifth Device that Satan hath to draw the soule to sin, is, *By presenting God to the soule as one made up all of mercy.* Five Remedies against this Device, from P. 42 to P.

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The seventh Device that Satan hath to draw the soule to sin, is, *By making the soul bold to venture upon the occasions of sin.* Four Remedies against this Device, from P. 69 to P.

78

The eighth Device that Satan hath to draw the soule to sin, is, *By presenting to the soul the outward mercies that vain men enjoy, and the outward miseries that they are freed from, whilst they have walked in the wayes of sin.* Eight Remedies against this

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this Device, from P. 78 to P. 93

The ninth Device that Satan hath to draw the soule to sin, is, *By presenting to the soule the crosses, the losses, reproaches, sorrows and sufferings, that daily attend those that walke in the wayes of holinesse.* Seven Remedies against this Device, from P. 93 to P. 109

The tenth Device that Satan hath to draw the soules of men to sin, is, *By working them to be frequent in comparing themselves and their wayes with those that are reputed to be worse then themselves.* Three Remedies against this Device, from P. 109 to P. 114

The eleventh Device that Satan hath to draw the soule to sin, is, *By polluting and defiling the soules, and judgements of men with such dangerous errors, that do in their proper tendency tend to carry the soules of men to all loosenesse and wickednesse.* Seven Remedies against this Device, from P. 114 to P. 126

The twelfth Device that Satan hath to draw the soule to sin, is, *To worke in to afflict wicked company.* Four Remedies against this Device, from P. 126 to P. 131

Secondly, As Satan hath his severall Devices to draw soules to sin, so he hath his severall Devices to keepe souls from holy duties, to keep them

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off from Religious services, and they
are those that follow.

The first Device that Satan hath to draw soules from holy duties, and to keep them off from Religious services, is, *By presenting the world in such a dresse, and in such a garbe to the soule, as to insuare the soule, and to win upon the affections of the soule.* He presents the world to them in its beauty and beavery, which proves a bewitching sight to a world of men. Eight Remedies against this Device, from P. 131 to 149

The second Device that Satan hath to draw soules from the Ordinances, or holy duties, is, *By presenting to them the dangers, the losses, and the sufferings that do attend the performances of such and such Religious services.* Five Remedies against this Device, from P. 149 to 158

The third Device that Satan hath to draw soules from holy duties, and to keep them off from Religious services, is, *By presenting to the soule the difficulty of performing them.* Five Remedies against this Device, from P. 158 to 165

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01 The fifth Device that Satan hath to draw soules off from Religious services, and to keep soules off from holy and heavenly performances, is, *By presenting to them the paucity and poverty of those that walk in the wayes of God.* Six Remedies against this Device, from Page 174 to

184

02 The sixth Device that Satan hath to keep soules off from Religious services, is, *By presenting before them the examples of the greatest part of the world, that walk in the wayes of their own hearts, and that make light and slight of the wayes of God.* Three Remedies against this Device, from P. 184 to P.

187

03 The seventh Device that Satan hath to keep soules from holy and heavenly services, is, *By casting in a multitude of vaine thoughts whilst the soule is in waiting on God.* Six Remedies against this Device, from P. 187 to

195

04 The eighth Device of Satan to keep soules from holy and heavenly services, is, *By working them to rest in their holy performances.* Four Remedies against this Device, from P. 195 to P.

200

In the third place is shewed the severall Devices Satan hath to keep soules in a sad, doubting and questioning condi-

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tion, and they are theſe that follow.
 ¶ The Firſt Device that Satan hath to
 keep ſoules in a ſad, doubting, and queſti-
 oning condition, is, *By cauſing them to*
perſuade, and miſde more their ſins, than
their Saviour. Six Remedies againſt this
 Device, from P. 200 to P. 209

¶ The ſecond Device that Satan hath to
 keep ſoules in a ſad, doubting, and queſti-
 oning condition, is, *By working about to*
make falſe definitions of their graces. Four
 Remedies againſt this Device, from P. 209
 to P. 216

¶ The third Device that Satan hath to
 keep ſoules in a ſad, doubting, and queſti-
 oning condition, is, *By working the ſoules to*
make inferences from the croſſe all things of
providence. Four Remedies againſt this
 Device, from P. 216 to P. 221

¶ The fourth Device that Satan hath to
 keep poor ſoules in a ſad, doubting, and
 queſtioning condition, is, *By ſuggeſting*
that their graces are not true, but counterfeit.
 Two Remedies againſt this; and in
 the handling of the two Remedies, two dif-
 ferences are ſhewed betwixt renewing
 grace, and reſtraiuing grace; betwixt ſan-
 ctifying grace, and temporary grace, from
 P. 221 to P. 233

¶ The fifth Device that Satan hath to
 keep ſoules in a ſad, doubting, and queſti-
 oning condition, is, *By ſuggeſting to them,*
that

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the first device that is in show, is not a
conflict about industry in duties; but such a
conflict that is to be found in the hearts of
hypocrites and prophane soulders. Six Reme-
dies against this Device, from P. 233 to

241

The sixth Device that Satan hath to
keep poor soules in a sad, doubting, and
questioning condition, is, *By suggesting to
the soule, that certainly the condition of the
soule is not good, because the soule cannot joy
and rejoyce in Christ, as once it could.* Five
Remedies against this Device, from P. 241
to

247

The seventh Device that Satan hath to
keep poor soules in a sad, doubting, and
questioning condition, is, *By suggesting to
the soule, that often he hath relaps into the same sin,
which formerly he hath pursued with parti-
cular sorrow, grief, shame, and tears, and
prayed and resolved against.* Six Remedies
against this Device, from P. 247 to P. 256

The eighth Device that Satan hath to
keep poor soules in a sad, doubting, and
questioning condition, is, *By perswading
them, that their estate is not good; their hearts
are not upright; their graces are not sound;
because they are so fawled, vexed, and tor-
mented with temptations.* Severall Reme-
dies against this Device, from P. 256 to

266

The Table.

In the fourth place is shewed the several ways and Devices that Satan hath to destroy all sorts and ranks of men in the world.

First, He hath his Devices to destroy the Great and Honourable of the Earth, and that

First, *By working them to make it their busynesse to seek how to greaten themselves, to enrich themselves, to secure themselves.* Six Remedies against this Device, from P. 266 to

279

The second grand Device that Satan hath to destroy the great and honourable of the Earth, is, *By engaging them against the people of the most high.* Four Remedies against this Device, from P. 279 to

286

Secondly, Satan hath his Devices to destroy the learned, and the wise, and that sometimes, *By working them to pride themselves in their parts and abilities, and to rest upon, and make light and slight of those that want their parts and abilities, though they excell them in grace and holiness.* Four Remedies against this device, from 286 to

292

Thirdly, Satan hath his Devices to ensnare and destroy the Saints, and that *By working them first to be strange, and then to be bitter and jealous, and then to divide.* Twelve Remedies against this Device, from P 292 to

314

Fourthly, Satan hath his Devices to destroy

destroy

The Table.

stroy poor ignorant souls, and that sometimes, *By drawing them to effect ignorance, and to neglect, sloth, and despise the means of knowledge.* Four Remedies against this Device, from P. 314 to 318

An Appendix touching five more severall Devices that Satan hath to *Keep poor souls from believing in Christ, from receiving, from embracing, from resting, leaning or relying upon Christ for everlasting happiness and blessedness according to the Gospel.* And Remedies against those Devices, from P. 318 to 349

To this third Impression is added, *Seven Characters of false Teachers, by whom Satan labours to delude poor soules,* from P. 349 to 357

To prevent some Objections, six Propositions or Conclusions concerning Satan and his Devices are laid down, from P. 357 to 370

Five Reasons of the Point are laid down, from P. 370 to 374

Lastly, several sweet and profitable Uses of the Point, from P. 374 to the end of the Book.

Imprimatur

JOSEPH CARYL.

The Stationer to the READER.

CHRISTIAN READER, I thought good to present to thy view, this Letter following, which came to my hands, being sent from one in Devonshire, to his Brother in London: relating him much thanks for this Book, and declaring the great benefit he received by it, and the comfortable effect it wrought upon him, (and I may say, not upon him only, for I have heard of several others that have reaped much profit and comfort from it, and the other works of this Authors lately published) through the Lords blessing, to whom be ascribed all the glory. I was induced to publish it, that others may be encouraged, to a more serious perusal of this, and other solid practical Divinity-Books, which may tend to their eternall welfare.

For as there are good and bad men in the world, so there are many good & bad Books, and our time is a precious thing; therefore we ought to redeem it, and improve it to our best advantage. I deny not but

See, Mr. Brooks
Apples of
Gold.
Ephes. 5. 19,
16. Redeeme
the time, Eccl.
12. 1. Remem-
ber now thy

but there are many moral Historical books
extant of very good use, yet it is too ap-
parent, that there are divers vain, idle, A-
morous Romances, lascivious and vicious
Poetry, and prophane Play books, which
chiefly tend to the corrupting of youth,
the mispending their precious time, and
undoing their immortal souls: As I have
known some foolish ignorant people, that
have made earnest enquiry for merry
books to passe away the time. Honest
Reader, let me advice thee next to the Bi-
ble, let it be thy chief care: as thou art cu-
rious and carefull for wholesome food, for
the health & preservation of thy body, so
be no lesse careful to make sound and so-
lid Divinity books thy chiefest study and
delight, which will be most for thy profit
and edification, especially, if thou readest
them not for Notion sake onely to know
but to practise, then as in this following
young mans example, thou mayest have
cause to blesse God, and to be thankful to
the Author, or Instrument of thy good.

John Hancock

A True

*Greater in the
dayes of thy
youth, &c.*

See Mr. Philip
Goodwin in his
mystery of
dreams. p. 50.
Satan sends
out his books
as baits, by
which many
are cunningly
caught, with
the venome
of which, so
many are poi-
soned.



A True Copy of the Letter
above mentioned.

BROTHER,

I Thank you most kindly for
that Book of Mr. Brook's
Precious Remedies,
you sent me, and I thinke
I can never recompence you in a bet-
ter manner, then to acquaint you
with what benefit I have received by
it; for it was a great awaking of me,
to see in what a lost condition I was
without Christ, and how many wayes
Satan had deceived me, in making
me delay my carefull providing for
Eternity. Brother, I was made with-
in these few weekes, so sensible of my
condition, that for a weeks space I was
almost ready to despair of Gods mercy:
I was sore troubled that I had sinned
so much against the mercy of the Lord,
who had afforded me so much meane

of grace, and followed me with con-
fessions, wooing and intreating me by
his Messengers for many years, which
made me thinke that my day of grace
was past: But since prayesd be the Lord,
who hath comforted me: And now I
see that there is yet a doore of hope
open for me, which hath brought me
to such a great change in the very
thoughts of my heart, that I would not
exchange for the whole world. Bro-
ther, Let your prayers and the prayers
of Gods people be, that the LORD
would increase & strengthen his grace
in me, for I am as a new born Babe,
desiring the sincere milke of the word
that I may grow thereby. And I would
gladly have more acquaintance with
the Lords people. Brother, My pray-
er shall be to the Lord for you, that you
may grow more and more in grace, &
in the knowledge of our Lord and Sa-
viour Jesus Christ, and so I rest

Tiwerton,
March.
1635.

Yours in all brotherly
love and affections
till death.

W. L.

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1 *Precious Remedies against Satans Devices*: OR,

Salve for Believers & Unbelievers sores, being a companion for those that are in Christ, or out of Christ, that slight or neglect Ordināces, under a pretence of living above them, that are growing in spirituals, or decaying, that are tempted, or deserted, afflicted, or opposed, that have assurance, or want it, on 2 Cor. 2. 11.

2 *Hea-*

2 *Harmonie Earle* : OR,

A serious discourse touching a well-grounded Assurance of men concerning happinesse, and blessednesse, discovering the nature of assurance, the possibility of attaining it, the causes, Springs, and Degrees of it, with the resolution of severall weighty questions, on the Beh of the Romanes, 82, 33, 34. vers.

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A Crown of Glory for old Men, and Women : or the happinesse of being good betimes, and the honour of being an Old Disciple, clearly and fully discovered, and closely and faithfully applied.

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her comfort in the time of sicknesse. By
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Christian Reader,

BE pleased to passe by of course some
mistakes in Pointing, and some lesser
literall faults, and to correct with thy
pen grosser Errata's before thou read'st
the Book, as being occasioned by the Au-
thors absence from the Presse.

F I N I S.

